Footsteps of Truth

I. M. MORRIS

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Morris

Footsteps of truth

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FOOTSTEPS
OF
TRUTH

BY
I. M. MORRIS

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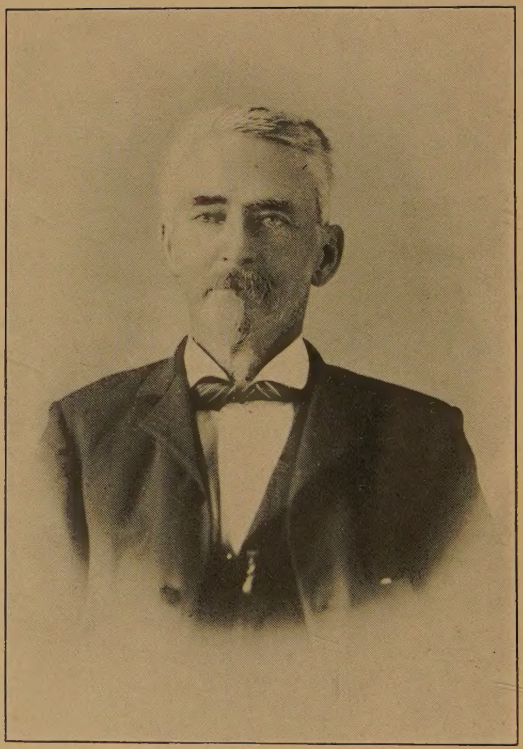

I. M. MORRIS.

BIOGRAPHICAL NOTE.

Mr. I. M. Morris, the author of FOOT-STEPS OF TRUTH, was born June 25, 1832, in Greene County, Pennsylvania.

At the age of thirteen he emigrated with his father to Hancock County, Illinois, which State was then but little developed, and the almost boundless west was wasting for the hand of art. Here he imbibed the spirit of enterprise and grew up to manhood allied to the thought of freedom. At that time the dark cloud of slavery overhung some of the fair portion of our Republic, and the fleeing bondsman needed guidance and aid to the North Star of freedom. Our author, deploring the unfortunate condition of the black man, became a conductor on the "underground railroad," and lent his influence and aid to the fleeing bondmen of the South. But now that dark blot on our national character is gone.

He who labored to rob the slave-owner of his property in man, has been a resident of the South, enjoyed the hospitality of Southern men and been thrilled by the warm-hearted friendship that characterizes the Southern people.

THE PUBLISHERS.

INTRODUCTION.

THE FOOTPRINTS OF TRUTH IS DIVINE EFFORT.

PROGRESSION is a law of the universe that marks every object in God's wide empire. When this law is carried out, there must be harmony in every field of action and a fulfilment of Divine designs that bring happiness to immortal natures and beauty and order to material surroundings. Violate this law, and you wreck the immortality of spiritual beings and convert the universe into a scene of chaos and woe. God, as the Infinite Central Point of perfection, looking out over the possible infinite field of organization, spoke the word of progress, and the slumbering unorganized elements began the rounds of advancement to perfect a home for the mysterious soul. Rolling ages kept this law in action, working out the problem of perfection until the point was reached in Infinite action, when Divinity breathed into senseless clay the spiritual germ of immortality.

Standing at this epoch in human history, we trace the beginning and development of a

nature running parallel in future existence with a God, and starting it on through unnumbered ages towards the object of its creation.

Then began the development of a spiritual and intellectual life that characterizes the offspring of an Infinite God. It would have been well for our race had this impulse continued to govern the children of men. But the sad story must be told that this ruling element in immortality was set aside ; and the author is compelled in Footsteps of Truth to pen the woes that afflict our cities, our homes, and our nation. In attempting to teach the means of a return to this law of progress, I would not be bounded by the narrow limits of selfishness; but on the broad platform of a common humanity would hail the dawning of a day that will give exact justice to all and special privileges to none. In the discussion of subjects that involve the much-admired and preconceived notions of churches or political parties or organizations of men, I will treat them in a spirit of candor ; and here offer this as a prelude, that I am a friend to no church or political party or organization of men that is not friendly to my home, to my country, and to mankind.

I. M. Morris.

FOOTSTEPS OF TRUTH.

CHAPTER I.

HOME SUSTAINS THIS EFFORT.

HAVING briefly referred to this Divine enacted law for the control of intelligence, and the violation of this law on the part of the subject, thereby disorganizing the relations of the creature to the social compact and also to the Creator, we now, to right this violation of law, must approach the true base of society to find what will bring a race back to its allegiance under the standard of divine constitutional law. We need not say that we refer to Home as the foundation of human society. Here, in these abodes of men, we will tell you what are their social standings, by visiting the hearthstones and ascertaining the doctrines taught and the feelings manifested in these homes.

In the cultivation of vegetable life a proper

amount of well-directed labor, aided by the laws of the material method, will repay the husbandman for his toil. So, in the homes of immortal life, at the hearth-stones where youth must find the impress of older minds, there intellectual, social, and moral cultivation are produced that must tell on the destiny of mankind. A ruling power that controls the rising generation of men will give character to a people where this power holds sway over youthful immortality.

It is said, and said truthfully, "that as the twig is bent the tree inclines." Knowing this truism, we would appeal to the older inmates of home to lay the foundation of an education for the youth of our land that will truly make them pillars of good society and the heaven-acknowledged agents of progressive rule. To the home-loving occupants of our country we will say that the neglect of education in other homes will in a measure eclipse the sun of truth in your home and darken your land with the raven wings of despair and woe. Do not try to discard the brotherhood of man because your home is all bright with joy, for the fact must be acknowledged that you must be your brother's keeper. Back in the early history of our race the fact was demonstrated that undivided action must respond to the claims of humanity, and the murderer's hand should have guarded the victim of his hate. "Am I my brother's keeper?" came from the guilty Cain when his brother's blood told of the

wrongs that humanity had suffered. Do not follow, by your indifference to human right, the example of earth's first murderer when the wail of despair goes up from other homes in our land demanding your attentivenes and assistance.

It is a fact that the religion of the Nazarene cannot be confined within the narrow limits of self. Along the line of human suffering, in consequence of men forgetting, or refusing to recognize, the relations that should bind them to a common kind. In your homes of plenty, unmindful of the forms of poverty and woe struggling for a mere existence, you must remember that your formal prayers and a silver-shod religion will avail you nothing in the presence of a common Father and benevolent God. If you go to church, turning a cold and selfish attention to the wails of despair that come up from the dark sinks of society, your worship will be a hollow mockery. Let every worshiper in our land, bowing at the shrine of Christian devotion, ask himself the question: "Am I doing unto others as I would have others do unto me?" If he cannot give an affirmative answer to this question, his worship is of little avail to himself. The men and women that violate this golden rule of a Christian life in the sanctuary where the rights of a common humanity are recognized assume authority over the Founder of Christianity, and proclaim by their actions that they do not recognize a common kindred and a common

God. Let every individual of our race take this position, and he has set aside the necessity of churches; he has converted every intelligent being into a demon of woe, and has made the unbounded love of God a useless offering to the race.

Devoted reformers and enthusiastic disciples of the Christian system in your homes and in the churches of Christendom, you must go beyond your homes and your churches to give the hand of aid to the needy and suffering, to elevate the down-trodden, and set aside the woes that are found beyond luxurious homes and palatial churches. He who gave you the Golden Rule went not to the elevated of earth, but to the lowly fisherman, to the forlorn beggar, and to the needy and suffering, to relieve their temporal and spiritual sorrows and shed the tear of sympathy in homes where no Pharisaical hypocrisy would go. If you wish to imitate this Reformer, go to the lowest strata of human society to find labor in the field of reform. The elevation of human kind must begin at the base of society and in the needy homes of the land.

The character of home aids in giving character to the society of which the home must be a part. Well-governed and well-protected homes shed a halo of glorious light around the hearth-stone and reach out over the social field, giving peace and contentment to the weary, wandering sons of men. He who recognizes and practises the teachings of a true home is a

power in the world that moves on the changes that must better society and right the wrongs of the age.

It is impossible for the teachings of a true home to coincide with the will of a selfish and biased mind. Wherever you find a home pinched by poverty, darkened by moral and spiritual night, or shackled by the fearful effects of crime, there the truly sympathetic inmate of a heaven-sanctioned home goes with acts of kindness, with words of cheer, and with advice that may better the condition of the unhappy inmates; and he sheds the same halo of glory there that illuminates his own happy home. If you would know the feelings of a true reformer, go to the weeping Son of God, standing at the tomb of Lazarus and mingling His tears with the tears of Mary and Martha for the loss of a brother. But you may say that the Nazarene was bound to this afflicted home by the endearing ties of time and association. If such be your excuse, then turn again to this generous Reformer as he weeps over doomed Jerusalem, where lived the enemies of his religion and the advocates of a selfish religious philosophy. Here He saw homes darkened by opposition to a true system of religion, here He saw malignant foes thirsting for innocent blood, here He saw determined hate spurning the promptings of love; but the yearning of His heart was for the salvation of the city. This was unbiased love; this was an act true to the Golden Rule; and, if imitated, will lead the reformers

of our age to deeds worthy of a generous heart.

Look around you in these closing years of the nineteenth century, and how many moral plague-spots demand your attention and labor. With the example and teaching of the Friend of a fallen race, we come to the men who fail to labor for the elevation of society, by the neglect of needy homes, and warn them of the doom that awaits them in the social upheaval that must come for the want of reform. The ascending of wrong against the right is ruin to a truth-loving people. You may think in your pleasant homes that you can safely rest in security from all the dangers that threaten the social order, but we will say that on your individual action and attention rests the hope of deliverance from the assailing foe.

When some contagious disease threatens destruction and death to American citizens, how eagerly the quarantine officers guard our shores to protect the interest and lives of those who may suffer from the malady. We contemplate with satisfaction the national means used to render the inhabitants of our shores free from the destroying touch of the messenger of death; but while we admire the system that guards us from temporal death, let me say that there is a contagious moral disease more to be dreaded than physical death, that comes into the homes of the land to wring the heart with sorrow, to blast the hopes of immortality, to curse the soul with an eternal death. If the

health officers manifest such zeal to prevent the approach of disease to our shores, how much more industriously should the reformers of mankind act to stamp out the moral malady that ruins our country and our race.

Heralds of the Cross, occupying the pulpits of the land, think of the influence of immoral homes that is obscuring the sunshine of joy; remember that this contagious disease is leaving the soul a wreck on the shores of woe, and then come to the rescue, trampling on the popular opinions of men, discarding the prejudice that may bind you to sect, to party, or to class, and plead the cause of a common reform! Members of various denominations, forget the creeds that make you a sect, forget the prejudice that binds you to a denominational altar, and go out on the union line to battle for the standard of a common God! You must know that in union there is strength. Unite the churches in battle array, and the fortress of wrong must fall before their conquering power.

The combination of moral and religious force tells in the interest of needy man. The united minds of a community or a state in behalf of right form an army of conquest that surmounts every barrier of opposition, storms every stronghold of Satan, and rescues the prisoner from the foe. Lingering on the rock-ribbed crags of Truth, and looking over the battle-field of Moral Action, we see the approaching triumphs of a cause that thrill the expecting heart with

joy. But to gain this desired end every soldier in the army of Truth must be in his place in the battle-field.

We trace further the agency of reform by referring to the city fathers who may open the flood-gates of woe upon society, or bar some of the wrongs that afflict our race. We refer to these gentlemen as representative men of the city, knowing that their acts will be scrutinized in society and their official labors will tell upon the homes of the land. With this knowledge of their standing and influence, we beg of them to remember that official acts, recognizing wrong-doing for "blood money" offered by the violaters of law, will not pay the law-abiding citizens of the city over which they preside. Can the tears and sorrow of the violated home be bought by dollars and cents? Can a civilized and enlightened people meet the violaters of law at the bar of reason and justice and, for a simple consideration of money, allow them to continue to trample upon the sacred rights of society, to blast the dearest hopes of humanity, and barter away the souls of men in order that the god of mammon may be gained and a selfish end accomplished? If it is wrong to violate law it is also wrong to give a permit for the violation of this law. No man in any official position can trample upon the law of his state or country without being a criminal. Justice demands that in the violation of law the penalty must be inflicted for the violation of the same.

Blackstone says, "The essence of all law is justice"; then we reach the conclusion that all "blood money" received for the violation of law must have a damning influence upon a people which tolerates such a course of action. Judas sold his Master for thirty pieces of silver, but the effects of that reception for the crime of betrayal was disastrous to the conscience-smitten Apostle; and to-day the civilized world knows the fruits of this wrong action—a soul wrecked and lost in the Great Beyond of immortal existence. As the unhappy Judas carried that blood money and threw it at the feet of the scheming Jews, and then returned to meet his doom of destruction, so all wealth gained at the cost of human woe possesses no value to the receiver; but in the general make-up of human happiness it reacts upon society through the sorrow-stricken families of the land, through the darkened homes and through the fallen and degraded sons of men.

Then to the officials of our cities we turn to find willing hands and ready workers who will discard every wrong action and guard the interest of home, where good society must find its source and where our government must get its defenders.

CHAPTER II.

SCHOOLS ARE ITS FRIENDS.

PASSING from the labors of urban authority, we enter a field of thought where we discover the interest of home, the prospective hopes of the social compact, and the future interest of the nation. We need not say that we refer to the common schools of the land. As citizens of this land we are proud of the public schools that make possible the education of every child within its limits. The provisions of the common school system come to the door of the humblest homes of the state, bidding the head of the family and the guardian to send the child to the well-provided educational homes of this land without cost to them.

All over the territorial limits of Kansas we see the school-house dotting the beautiful prairies, forming a way-station along the youthful journey of life to prepare the rising generation for the duties that await them in the advanced positions of existence. We turn to some of the educational records of Kansas, and we find the state expending annually for its public schools four millions nine hundred seventy-two thousand, one hundred sixty-seven

dollars: paying the teachers three million, twenty-one thousand, sixty-six dollars; while much more is paid out for the construction and care of buildings, libraries, apparatus, and for other necessary expenses. The state has buildings and other property valued at ten million, six hundred seventeen thousand, one hundred fifty-one dollars, and the population is one million, four hundred twenty-seven thousand, ninety-six, while the public school enrollment is three hundred ninety-nine thousand, three hundred twenty-two, being over twenty-seven per cent. of the population. It is claimed that Kansas has a larger per cent. of enrollment than any other state of this Republic. With these facts and figures well may we point to the example of Kansas, that gives energy to her sons and places her in a central position of progress, as she is at present the central state in geographical position.

It was the privilege of the writer last year (1894) to stop in southern Texas. Although Texas is great in territorial extent, and with liberal provisions for the founding of common schools, yet in traveling along its brine-washed coast I saw few school-houses.

Prior to that time having been a resident of Kansas for fourteen years, I could easily distinguish the educational contrast between Texas and Kansas. The former has commercial advantages that Kansas does not possess, an inviting climate and a soil that will compare with any sister commonwealth, yet the "Sun-

flower State" advances with greater stretches of progress, and manifests greater energy of character, largely owing to the educational advantages of her people.

Kansas in her infancy was baptized in blood and fire. Within her borders met the two contending forces that characterize all established governments—one the advocate of constitutional liberty, the other the representative of oppression; and for a while it was a question of doubt which would gain the ascendancy; but ultimately the spirit of freedom triumphed, and homes were reared for the abode of a free and liberal people.

It requires no great effort of mind to comprehend the fact that in this triumph was the opening of a road of progress that led Kansas on to gain the high position in statehood that she holds to-day. The liberal ideas of a state or nation toward the rights and liberties of the people always lead to the educational interest of that people. To know that this is a fact, we need only read that in the ages of oppression, in lands where the might of the imperial dictator bound the will of the subject, there the light of science entered not the humble home, and the mass of the people found no means for the development of their minds. A people without their constitutional rights are not only slaves to the government in which they live, but they are slaves to the dark powers of ignorance.

The worst feature of slavery is that which.

cripples the mind and unmakes the man Then, we see in this necessity of intellectual improvement. As unerring as the magnetic-needle, the recognized rights of humanity develop the human mind and better the conditions of our race. We would gladly impress this fact upon the mind of every citizen of our land. Could the protection of human rights be the object of all loyal and truth-loving citizens, we would see the rapid strides of an intellectual progress that would astonish the world and give greater advantages in the intellectual homes of our land.

When we contrast this age, friendly to the work of education, with the illiterate and uneducated ages of the past, we can comprehend what the general spread of knowledge does for the thinking and intelligent man. You need only open the eyes of observation and you see every department of life active in the rounds of a development that works out benefits to the creature man. Instead of a few institutions of learning, that exist only for the favored few, you see now halls of science scattered over the land, and thrown open to man, where multiplied thousands bow at the altar of scientific devotion. Instead of the slow, tedious stage-coach, requiring days and weeks to carry the few passengers to their destinations, you now see the palace-car, bearing in a few hours its hundreds across a continent. Instead of the uncertain sailing-vessel, you now see the proud ocean-steamer plowing through fearful storms, bear-

ing the offerings of commerce to distant shores. Leaving the achievements of steam, we see the once unconquered electric spark chained to the imperial car of Progress, sent on its mission of work beneath the waters and storms of the ocean, and flashing around the world to aid the hero of intellectual action on the field of necessary labor. When we contemplate the scientific and mechanical triumphs of man in the nineteenth century and compare them with his meager efforts when there was a want of a general possession of education among the great bulk of the civilized nations, we read the handwriting on the wall that tells the doom of a people which fails in educational opportunities.

The common schools of the land give impetus to youthful minds and send them out to labor for the elevation of their kind. If you would not go back to the slow-plodding rounds of an uneducated age, see that every child in your community has access to the public schools. Where there is a disposition on the part of guardians not to send the child to school, we would resort to a compulsory rule, for the interest of both home and state. A compulsory education is demanded by human society.

The liberal provision of funds for the founding and support of schools, the erection of commodious schoolhouses, and the appliances provided in the schoolroom to render the steps of education easy and successful, all indicate that American citizens are on their way to gain

advantages that come to a cultivated and educated people. You that have witnessed the progressive steps of our nation in educational work, can, by a comparison of the past with the present attainments, hope for a movement further onward and greater superiority of intellectual strength and possession than the present gives to the occupants of American soil.

On the romantic hills of western Pennsylvania a half a century ago was erected the old log schoolhouse that we recall to memory, destitute of every comfort of the present educational homes; with no seats save the rough slab benches from the saw-mill, with no trained teachers, with no courses of study save those of reading, writing and arithmetic, with no well-planned text-books to interest and advance the pupil; and, as we review this spot and surroundings, we also contemplate the fact that this in a great measure was the condition in thousands of localities in the land. After a residence of thirty-nine years in the West, the writer visited the spot where he first experienced the emotions of the "School Master's laving," and there the hand of progress had set the unqualified teacher aside, removed the rude-constructed log schoolhouse and reared in its place all of the requisites of education-help that mark our growing Republic.

Little did we think, when a barefooted boy playing at the western base of the Alleghany Mountains, that we would see the far west the home of millions of American citizens, and

the center the field of educational action. Such is the wonderful progress of our land.

But we must not rest contented with present possessions, but, on the watch-tower of truth, we must guard by intelligent action, by vigilance of purpose, the home, the state and the nation. A more perfect education will enable us to reach this goal of every loyal citizen. No man that loves party or sect more than principle can be a perfect educator of his race.

CHAPTER III.

PRINCIPLE IS ITS SUPPORT.

PRINCIPLE is a reality that is as eternal as the infinite God, but human organization is a temporal and transient object that is the effort of an imperfect being. Principle reaches out into the future and unending fields of action, to render service to the soul that needs a friendly help in ceaseless rounds of duration. To educate a man to respect and adhere to principle is to prepare him for the work and surroundings that await him in the future on the shores of time and also in the future of eternal life. We know that which will right his feelings, motives, and actions within the boundaries of time will do for him the same in the great beyond of immortal existence. The motives, the feeling, and the actions of a conscientious and rightly educated mind will be on the side of right, and society is bettered by the part this mind will accomplish.

To know the folly of men who ignore principles founded on the right, because the establishing of those principles will thwart the preconceived notions of their own particular party or denominational church, we need but imagine

the man applying the torch of destruction to the dwelling that shelters him from the storms and dangers of time. If we should see the stately edifice wrapped in flames by the hand of the heretofore protected inmate we would conclude the act of that protected son would be one contrary to reason and unworthy of sanction by an intellectual being. We stand upon the promontory of truth and look out over the great ocean of human action to find men applying the torch of destruction to principles of protection that give a safe retreat and abode to thinking and reasoning beings. And as we contemplate these unreasonable deeds, we turn away, sickened with the thought that human folly thus perverts the happiness of our kind.

If there is one thought above another that should be impressed upon the mind of the rising generation, it is that of regard for right principles above the selfish promptings of the age. Over four thousand years of human history passed before it was fully taught that our race was bound together by the ties of a common brotherhood, and a Christian system was announced to protect the same. Standing by this altar of worship and hurling back the selfish thoughts of the age, we plead for humanity and the right.

It is claimed that in all the dealings of humanity every man has his price. We admit that in human history many of the sons of men have sold themselves for position and profit, have acknowledged and protected the

popular wrongs of their age, in order that the tide of public opinion might bear them on to selfish success; but the fact may be told that there are some who have not bowed the knee to Baal, who still hold the priceless boon of manhood, and in unswerving rectitude uphold the standard of reforming truth. Back in the period of antediluvian corruption, we see a patriarch escaping the portals of the tomb and ascending the pathway to eternal felicity in consequence of his loyalty to right. Still on down the line of human history, we are reminded of an Elijah borne in a chariot of fire up the trackless path to the haven of unending repose, for his faithful representation of the truth. Still looking farther at the actions of men, we see the hero and the martyr braving the dangers of time, enduring the hand of persecution and death, before acknowledging the demands of falsehood or practising systems of wrong.

The man who claims that every man has his price must include himself as making up the number that can be bought, and when he does this, he brands himself as a traitor to both God and humanity. We look with horror and sorrow upon the criminal in a felon's cell, and turn from the scene, sickened with the thought that this unfortunate fellow-man must be so degraded; but when we claim that every acting unit of our race is, in fact, filling the same sphere that sent the criminal to his cheerless cell, we must paint a scene of damnation

and woe that can only make our earth a dark hell.

No man with the least spark of respectability announces to reasoning beings that every member of society can be bought; and he, among the rest, will bow at the black, hellish altar of wrong for the vanishing bubble that never reaches the wants of an immortal nature. It is time that this theory would find its opposers in official position, at the sacred desks, and in the common walks of life. Where you find men preaching this doctrine of wrong action, you find all political parties, in state and international relations, sold to hell's dark influence; and beyond the domain of political action you find the organized churches tolerating wrong-doing within the pale of society,

This position, that all members of society can be sold willingly on their part for some consideration, has deadened the moral sensibilities of men who should guard the rights and interests of their race. If you would know the position that men take upon the moral purity of the age, go to the personal history of men who have robbed thousands of homes by the favorable legislative leverage that law-making departments have given to them. There, in their piled-up millions of the few, you hear, near the homes of opulence, the wail of sorrow from impoverished homes; you see the homeless wanderers on the highways of the nation, suffering for food and shelter; you see the gaunt forms of the heart-wrung wives and

ragged children; you see the husband driven to desperation by the cries of dependent ones for bread; but, with this wail of suffering sounding through the land, we see the ill-gotten gain of the favored son appropriated by him to build a church, to endow a college, or found a library—turning a deaf ear to the cries of those he has robbed under sanction of the law; and with all this neglect and robbery, you hear the men, high in the scale of so-called morality and many of the recognized church members, lauding this son of Mammon to the skies for his princely gifts.

Do you think this praise, by respectable men, of the hero of ill-gotten wealth, can be sanctioned by a just God? Do you suppose that this mockery of charity, this selfish offering of princely proportion, can give the donor a place at the right hand of a Judge who regards the interest of the human race? If the common Father of mankind dealt with His children as this feature of human action sanctioned, then the harmonious system of Divine government would be a continued scene of chaos and misery.

Here, then, we see the necessity of the Golden Rule for human action—the try-square that shapes the legal structure of human society and makes it approved object of a just God. Man in his relations to his fellow-man must remember that it is possible in the field of right action for him to legally sacrifice his personal interest for the public good, but never

to sacrifice the public good for his personal interest.

The destruction of public interest to accomplish the end of individual seeking has never been the work of a truth-loving mind. We easily recognize the fact that the men who labor for a heaven-sanctioned government are the citizens who feel and act for the social rights which the political body was designed to protect. When you set aside these common rights and substitute in their place the individual interest, you make the mistreated citizens of the nation slaves to individual rule; and the homes that exist under the common flag are void of happiness and protection.

The government that does not admit the equality of right for its subjects, but enacts laws that will sustain only the will of the few, is a detriment to good society and a usurper on the field of political action. Where this system of rule predominates in the nations of our earth, there the sad story must be told of human suffering and a people lost to all the hopes and pleasures of an intelligent and civilized life. This is the robber rule that defies all claims of humanity and makes the ruling spirit a demon destructive to the hopes of our race.

In looking over the historic page, we trace the effects of selfish rule from the crown-head to the bandit, each alike filling a niche in the temple of time, and each in his sphere binding his fellow citizens to the rack of sorrow and pain. The protest of justice is heard against

every human action that endangers the happiness of the world ; and it matters not whether it is done under the cloak of law or in open revolt. At that tribunal where alike stand the prince and the beggar, there the man who robs by the enactment of law and the man who robs by the defiance of law will meet on a common level and be judged for their transgressions. Men, comprehending the terminus of the path trod by the violaters of justice, must withhold their approbation of the wrong-doer, even if he on the verge of time tries to appease a God of justice and win the good will of men by his princely offerings.

We need a change in the views and feelings of men who can look without condemnation on the wrong-doings of any class because that class blows the trumpet of selfish individual charity through acts that help the few instead of the masses. When men can see homes darkened by the unnatural acts of the robber, and then overlook and excuse the criminal because he, perchance, gives a part of his ill-gotten gain in the name of religion, then they must be wanting in the moral sensibilities of right that are needed to guard the interest of our race.

We cannot expect a more rapid development of a true morality, a greater progress in the Christian cause, until you get men to see the hideousness of crime in all the avenues of society, and get them to work to suppress the same. To do your duty as a patriot, as a philanthropist, and a Christian, you must meet

all wrong-doing with an opposition that inquires not for worldly respectability of the illegal actor, but in your sphere and field of labor you must condemn the wrong and uphold the right. You must know that the man who robs the great mass of his fellows to satisfy his own individual preference will be a foe to his race. The man who will not stoop to a beggar's wants, but will sound the boasting notes of praise of his far-published acts of general charity, is a rebel to progressive humanity and a hypocrite in the system of religious love. While you contemplate the boasted actions of the much-admired and much-praised liberality of selfish charitable heroes, remember it is not the quantity but the quality of the donator's charity that makes the true man. Go to the humble and unobserved widow casting her mite in the Jewish Temple, while the lordly Pharisee comes with gifts in proportion to a home of plenty and opulence; yet the great Reformer of mankind recognized the widow's charity as more acceptable than a Mammon-loving and selfish worshiper.

If the men that we praise for their liberality had secured their millions on the field of honor and honesty, and then through selfish motives made their offerings, a God of truth could not commend the donator, and much less would be the commendation if the offering was gained through the blood and tears of his race.

We repeat, then, that we need a change in the views and feelings of men in reference to

the practise of charitable action. Some of the greatest benefactors of their race have been men who have had but few dollars to give, but they have offered their energy on the altar of true charity to give success to humble homes and happiness to their seeking fellow-men. It is time that true manhood, and not Mammon's dollar, should be the standard to measure the merit of actors on the stage of human life.

CHAPTER IV.

LOYALTY TO TRUTH CAN ONLY ELEVATE RACE.

THE loftiest minds in every period of the world's history have been those of men who have sought their greatness outside of hereditary claims and circumstances. They have stood on the practical field of action as heroes in true elevation that represent the possible possession of man. Although the men who have risen by their own true manhood have been few in numbers compared to the great mass of a struggling humanity, yet it shows the possible dignity of human nature when legal action puts forth its claims independent of the prejudice of the times that only recognizes the aristocratic trappings of the age.

Men easily drift into the current of popular thought and lose that independence of action that characterizes nature's true noblemen. The eagle in its upward flight by its own natural energy is a type of true manhood carried out on the field of intellectual labor and action. If the eagle was borne to the clouds by a borrowed force, no admiration of its flight would be found in story and song, so in the

temporary elevation of the race they, like the unplumed eagle, give no dignity to man, add no charms to intellectual action, and fill no sphere of intellectual progress. The borrowed trappings of unnatural surroundings lures humanity from the pathway of progress and educates it in the school of prejudice against the promptings of truth. It is a fact that the prejudice of a people keeps them from investigating the truth,

When men are thus influenced, when their sense of right is so blunted that they lose sight of needed objects of happiness, how do you expect reform accomplished? How do you expect progress of civil government and the purity of church organization? Can you expect a people to be a body of thinkers, investigating the problems of their times and directing the welfare of mankind, when this prejudice obscures the light of reason and keeps them slaves to some dictating will? You have accomplished the first step of reform when you bring a people to the point of thinking for themselves. Thought overcomes the prejudice of the age and directs the intellectual actor to a home of enjoyment and happiness. You cannot enslave a people when they fill the sphere of mental action and obey the law of the progressive method. The oppressors of mankind, know that the oppressed will be submissive under a darkened intellect, hence their effort to excite no thought, but maintain the prejudice of the people.

In material existence you can trace the development of nature through the rounds of the progressive method. With this uncounteracted law there is no failure in the field of natural growth, nothing to turn back the tide of progression and blight the desirable features of the universe of harmonious action. From the tiny plants of but a few days' duration up to the majestic oaks of a century's growth, we behold the hand of perfection shaping their existence and making them the objects that fill a legal place in the material world. Could the attractive flower bloom with beauty, or the stately forest tree withstand the pelting storms of time, independent of the means that points the delicacy of the one and give strength and durability to the other ?

Sons of humanity, while you stand at the portals of nature and gaze at the perfect workings of a system that is legal, harmonious, and perfect in its operations, you can turn to another domain for intellectual investigation, and you will see the same necessity for the same law of the progressive method to make you and your kind fill the sphere that a God demands at your hands. As we have seen, we can trace the same law of progress in material nature along the line of spiritual existence, and find by reason's light the connecting link that binds the atom and the soul alike to the source of progress. That feature that makes material nature is stamped upon spiritual existence, and nothing but a rebellion by the free moral

agency of man can thwart the effects of this God-given power.

When the infant oak pierces the soil, how easy it is for the intruder and rebel against natural law to uproot the frail form and consign the plant to decay and death. So, in the infantile existence of morality, the immortal growth finds the intruding hand blighting the bright prospects of the soul and cursing the world with the demon effects of woe. The germs of progress may be slow in advancement, but the destruction of the advancement may be of short duration. How often is the work of an age set aside in a few short hours, leaving only ruin for the expecting mind, and the wreck of hopes for a toiling people?

If you would reform the world, remember that this reformation depends in a degree upon your individual action. The sorrows of the race in the home, in the field of political government, and in the domain of Christian action, can be traced to the incompetency of the unit of social organization. The individual character acting right, and the majority of the social compact standing on this base and working in harmony, will give a power in the world that resists the influence of wrong and makes the age one of hope to our race. It is the unit added to others that forms any number, so in the aggregate of society the individual lays the foundation of a social structure that benefits or curses his kind.

When you see men so fettered on the field

devoted to free action and thought that they can see no wrong in their party, no bigotry in their church, and hear no cry of distress coming up from the down-trodden of their race, you can rest assured that they will produce no good fruit for mankind and fill no place in society that will tell for human elevation. As well look for noonday splendor at midnight, or for the fragrant blooming flowers of May in December, as to expect the blind and fettered partisan or the religious bigot to stand on the threshold of truth and wield the arms of defense for a God-sanctioned cause. We would not set aside the love of party or the attachment to church organization when these means of human effort do not stand between you and the right; but when the right must be sacrificed on the altar of destruction to uphold the claims of your association, then we would cry out against the outrage, and brand your particular organization as an enemy to truth and denounce you as a rebel against God's law and a traitor to humanity. Where is the man that would not defend the fireside and the home when a determined foe would trample down the altar and destroy the ties that bind together the inmates of this place. No man possessing the least spark of true humanity could see the work of ruin wrought to home and family without laboring to avert the danger and place his surroundings on the ground of safety. The man that will not struggle for home's interest is unworthy the name of man.

The throbbing heart of manhood beats in high expectation when we linger around the spot we call our home, and within the circle where heart is united with heart there is a repose that tells of unalloyed pleasure to the human mind. The hardened criminal at the bar of justice, when his home of purity and youth is called up to the mind, will shed tears of regret that the happy surroundings will no more thrill his soul, and home's sunshine will no more brighten his pathway. But while we see this strong attachment for home, we pause on the ground of reason and wonder that men can, in the busy whirl of human society, forget that the unfriendly organization to right will be the trespasser on this home and the foe of the domestic relations. The man that thinks his party or church can do no wrong, and will adhere to its invasions and transgressions of the interest of humanity, will be the enemy of home, the blinded bigot and the unpatriotic citizen. To get people to see their interest, and work for the same, is the object of every loyal citizen and the duty of every true disciple of the Nazarene. Man must be an independent thinker and actor on the platform of truth, regardless of the popular wrongs of the times that bind the mind in slavery.

CHAPTER V.

A HOSTILE AGENT TO TRUTH IN THE PARTIZAN PRESS.

In traversing the ground on which the individual man labors and exerts an influence that tells on the destiny of our country and race, we see inconsistencies that are unworthy of the laborer, and wrongs that blast the hopes of intelligence and disappoint the expectations of the reformer. Among these hostile agents to happiness we would call your attention to the partizan press. Do not think that we want to hold up the partizan of any particular party in the nation to ridicule in order to gain any selfish claim of our own; for above partizan prejudice, above individual claims, outside of selfish preferment, we desire to look down from the pure atmosphere of patriotic favor upon the political aspect of the country. Approaching, then, the subject with unbiased feelings, and knowing no party that is not a friend to the country, we raise the standard of revolt against that portion of the press that would stifle truth when the development of the same would defeat the organization that they represent. Every one that wishes the free and un-

trammeled investigation of principle knows that a fettered and selfish press, allied only to circumscribed cliques and classes, will shut off this investigation when their favorite hobbies and opinions might lose ground in the development of facts. We expect much from the teaching of the press in the land, but when this teaching ignores the means that better the lot of man and uphold falsehood, how can we hope for such teaching to renovate the heart and right the wrongs of the world?

Truth has the power to dispel every cloud of gloom when we find ready hands and willing workers on its side in contest between truth and falsehood; but let those engines of power on which good society relics for aid be used in the hands of truth-hating demagogues, and in this attack on the welfare of mankind you witness the work of ruined prospects, you contemplate the destroyer's hand, and you hear the wail of sorrow coming up from the homes of the land.

At the beginning of every grand epoch in human history you can recall the deeds of the enemies of truth as they try to arrest the onward march of progress for the perpetuation of the order of things that have marked their nation, their class, and their sect. Go to the dawn of the Christian era and see Judaism in its long-intrenched partizan position, arrayed against the most perfect system of worship that was ever offered to man. In the efforts of Jewish opposition to Christianity you witness

a malignant hate that now astonishes the well-disposed mind; and to-day no excuse can be offered by the civilized world for those deeds of shame and infamy that gave character to the wonder of civilized man in Jewish history will in the coming ages of history, in reference to the position of a large portion of the partizan press, be the wonder of the reformer along the line of reason and thought. No agent in the field of intellectual action can hold neutral ground between truth and falsehood. It was said by the world's greatest Reformer, "He that is not for me is against me." Then he that is not for the truth is the friend of falsehood and the opposer of right.

Among the inconsistencies of the partizan press we find the disposition of the supporter to be unfriendly to the publication of facts that will tell against his party. We have watched with much anxiety the suppression of truth to uphold the claims of associations merely for the purpose of plunder and place. You cannot believe, in the home of reason, that the tongue of the press can teach a free and loyal American citizen to believe that the dark ways of wrong are preferable to the happy and progressive ways of right. When you say that you favor the suppression of truth you take the position that the success of your party is more desirable than the prosperity of your country, and the spoils of office and place must be secured before true manhood. When the sunlight penetrates the vast space of the solar

system unobstructed, it leaves no place without the blessing of light, and in the planetary revolution we see those portions of our earth without the sun's piercing and warming rays; so in the sunlight of truth every obstruction of the same brings the chilling power of retrogression; the angry storm of time, that dwarfs the soul, that ruins the prospects of humanity, and makes our land and nation the locality of a fearful hell. Then to the advocates and supporters of a partizan press, who would cut off the penetrating and reforming power of truth, we ask you to point out the advantages that your circumscribed, selfish labor can give to home, to country, and mankind.

As the failure of a central luminary would leave the solar system one vast wreck, so the failure of truth would darken every prospect of human society and unmake and ruin the mental and spiritual nature of man. All the promptings of a generous and patriotic heart tell the reasoning creature, man, that the obstruction on the highway of progress must be removed to gain the greatest good to the greatest number. Knowing this, and also knowing the tendency of the partizan press towards the demoralization of American citizens, we cannot insist too strongly for a reform in this direction, that will give moral tone to the power of the press.

When you would stand up for the right, when you insist that principle, that truth, demands a hearing before the temporal and

selfish views of designing demagogues, then the cry is heard through the land that the advocate of Heaven's high law is a "crank," unworthy of the hearing of an aristocratic age. The insulters of truth, bowing at the altar of wrong, sold to the demon of woe, as already shown, think that "every man has his price," and by this system of action hope to prolong the era that will perpetuate the rule of the foes of a common humanity.

Looking beyond the disregard of the partizan press for the truth, we trace another step in their inconsistency by tracing the slanderous charges against the men who are independent of their partizan rule. When you see the leaders of a party willing, only in the star-chambers of unapproachable secrecy, to discuss the individual character of opponents, and who refuse to discuss the broad principles of right on the open field of investigation, you can rest assured that these men are no friends of their country and no benefactors of their race.

You would think, in the personal contest that characterizes our political campaigns, that the highest motive of the would-be patriot was the degradation of men who stood on opposite ground to their political faith. As we see this feature of our political contests supported by the partizan press of the land, we can see the necessity of reformation commencing in this department to reach the happy effect of redeeming and elevating the people. The nation, to triumph on the road to prosperity, needs the

aid of all its citizens, and nothing but impartial rectitude and loyalty to God's eternal law of right can make our nation elevated, prosperous, and free.

To show farther that the American people need an educational work in reference to the partizan press of the land, we refer to the persecution of men who differ from the council in the star chamber of partizan rule. Let a bold thinker step out on the pioneer field of thought and call the attention of the nation to wrongs that need to be righted, to principles that affect the brotherhood of man, to systems that link immortality to the eternal God, and he at once raises a storm of opposition that sweeps over our country, attended with all the malignant hate and persecution that a combined partizan force, through the agency of their press, can bring to bear on the advocates of God's plan of rescue and safety. This resort of persecution by the Devil's hell-hounds has stood in the way of every movement that tends towards the restoration of a second Eden. If necessary, we might particularize on this point. Go to the persecuted Son of God in His mission to establish the grandest system of truth that was ever offered to man, and you see the combined hosts of Judaism and paganisn struggling to crush the matchless Reformer. Go to the field of battle, where the sons of liberty have contended for a better lot, and you see the rallying cohorts of despotism disregarding the claims of humanity, establish-

ing a long night of despair for men under their illegal acts.

The dawning star of reformation that arose on the horizon of time through the energy and will of the "Solitary Monk of Europe" follows westward the track of commerce and art to a world to found a home for liberty-loving sons; but we see fast in pursuit the same power that darkened the empires of the East following this star of hope, to make humanity a wreck and the home of liberty, the abode of ruin. Although we see no blazing fires of papal persecution consuming the corporeal body, or the torturing racks of the Inquisition distorting the physical nature of man, we see beyond the physical pain a persecution more to be dreaded than bodily woe—and that is Hell's engine of wrath that cripples the mind, that blunts the moral sensibilities of the soul, and makes immortality a failure on the field of felicity and joy.

Though we read with horror of the blazing fires of Smithfield or the tortured forms of Protestantism under the sway of papal authority, yet we can turn to a persecution of free and intelligent men under the Stars and Stripes of liberty, in the home of American citizens, on a soil dedicated to freedom, that is more to be dreaded and calls louder for means to avert it than the persecution of a darker age. The man in the blazing light of the nineteenth century persecuting the defenders of truth for the purpose of building up and establishing

wrong objects and wrong doctrine, is more of a criminal in the eyes of justice than the man that so acted in a darker period.

With this view of the condition of society, how important is it that we have more educational work from the loyal press, from the pulpit, from the statesman, and from the truth-abiding American citizen. To persecute a man in the interest of the wrongs of the age is setting aside every sacred tie of home, is loading the children of men with burdens that unmake the man, and thwart the fundamental doctrine of the Christian system. Whatever can please, whatever can elevate, whatever can benefit needy humanity, is set aside by the malicious foe of persecution, the disorganizer of human society. With these facts before the people, well may they demand a halt of the partizan mind in their work of ruin and desolation of human interest.

CHAPTER VI.

THE TEACHING OF THE NAZARENE WILL PRODUCE REFORM.

WHEN there is a lack in the disposition of men to acknowledge the claims of moral and religious rectitude we must, as agents favoring the needed condition of the race, look to the means that God has provided to bring back the destitute and the suffering to the position that alone will give moral health, spiritual elevation, and natural vigor to the sorrow-stricken and suffering ones of earth. We may know that the doctrine of the Christian religion in its purity and in its untrammeled power has given the greatest advancement to the toiling, care-worn sons of sorrow, and we can with reason's assurance turn to it to smooth the pathway of humanity and restore society to a position of success and happiness. To know what the doctrine of the Nazarene has done for the world is only to know those periods and places in the world's history where the mind has not heeded its precepts or has never heard the soul-elevating story of the Cross. There, in either case, we must witness the doom of a miserable class lost on the barren shores of

woe and subject to the cruel pangs of pain that outraged mental, moral, and physical nature must endure.

To be in accord with the throbbing philanthropic heart of the Son of God is to be in accord with that high law of progress that originated with the Infinite Father. Human nature, that has been so much abused and despised, stands on the threshold of eternal existence with the pure nature of the Son; and this law that God gives to immortal beings finds its hold on this nature, binding it to the highest object in the universe to make it the limited representative of the Divine power. We wonder at the narrow views of men when we hear them extolling the religion of the Cross to the skies and at the same time crying down human nature, as something that must be neglected and overlooked.

What is a religion without an undying nature to accept it? The foundation of religion is the soul, and the soul is that nature of man that characterizes him as a free agent, responsible and progressive. Then, when you talk of religion coming to the help of man, it is not a far-fetched something that comes from some portion of the universe to lend a helping hand to the fallen, needy creature man, but it is that system of action and reality that makes the spirit the possessor of a joy that attended it when it came from the hand of a perfect God. It is the lifting up of the soul to God. It is the soul coming back to its allegiance under

the standard of Divine government. It is original purity of the soul restored and a carrying out of the law that will make the race one of progress and elevation.

Then, in the wrongs of the age that are supported by the acts of parties that are upheld by those agents that a partizan spirit has called into existence, we naturally turn to the men who claim to be the disciples of Christ, who are the advocates of a soul-elevating system of worship, to find friends of the soul, of religion, —to find counteracting agents to party wrong-doing. Yes, to the church, to the pulpits of the land, we claim to find the opponents of wrong, and the men who will herald the truth to a responsible age that the shackles of servitude must be struck from society and the home of civilization must be that of peace, prosperity, and happiness. Could we find a ready response from these sources where the mind expects labor and influence for the down-trodden and needy, we would not hesitate to claim a speedy victory on the side of right; but as we glance along the line of battle we must confess that under the banner of the Cross we see the cringing sycophant, shielding by his flattery the hosts that would blast humanity's fair prospects. In the pulpit and at the Christian altar we are compelled to record the fact that there is silence on the part of workers to the world of the dangers that surround the public mind. This failure to denounce the wrong-doer in the high walks of

life, because popular sentiment is on the side of wrong-doing, makes the silent disciple an enemy of his calling, and the system he would represent powerless in the reformation of the race. Was the Son of God a silent observer of the wrongs of Judaism when God's Temple was polluted by the deeds of men who held high places in Jewish society? He sought not the good will of the illegal actors, but, with the persuasive rule of physical force, the intruders of a dedicated sanctuary were driven from their position. In the bold position as a reformer He asked not the views of the Sanhedrim or felt the popular pulse of the aristocratic Pharisee: but on along the line of truth the Saviour took His way. To those wrapped in the mantle of a truth-sustaining Gospel, we would say: Remember the erroneous views of your age, of your land and country, and let not a domineering society make you forget the right.

But some will say that the idea we advance will bring about the practise of preaching politics in the pulpits of the land, and the field of politics is too corrupt to find a place and hearing in the churches to-day. If it be true that American politics are so corrupt, how necessary is it, then, that the pure agency of right should enter the arena to replace the sons of corruption with subjects and actors that will love the right and protect the interest of a God-loving humanity. He who would forget his duty under the plea of corruption, let him remember the position of the Divine

Mind when a world was lost and spiritually benighted in the fall of man. The hopeless and corrupt condition of God's children was no reason why He should leave them in their depravity, for on the field of Divine action the hand of aid is reached out to a race. So, in the moral degradation of the American citizen, we redeem the degraded and fallen, must remove the means that had brought about the corruption that has darkened the homes of the land and made the representation of a Republican Government the representative of moral crime. And if God saw that it was in accord with His government to redeem a fallen race is it the part of reason for His church to be blind to the claims of society, on the ground that the field of operation is too corrupt for the purifying agency? The waste places of humanity demand the attention of man to make them places of usefulness and profit to the subject; and the herald of the Cross that forgets his calling and work because he will have to condemn the corruption of parties and renounce the accepted views of the popular wrong, is not the true soldier of the Cross, but must be regarded as a traitor to the Christian system and the agent of contaminating woe. We would not only condemn the unwilling ministerial worker, but wherever a disciple of the Nazarene is found with a disposition to accompany the wrong-doer or acquiesce in those unholy deeds of shame by a want of outspoken condemnation there, at the bar of

reason and justice, we impeach that half-hearted disciple as a criminal against God's law of progress. The man that does not carry his religion into his politics is a hypocritical pretender in the sanctuary of God's house.

As we witness the position of men in regard to political action, we are led to the conclusion that the present domain of the political actor must be beyond the range of God's empire, and for God's representative of truth to labor for the purity of a political life is something beyond God's jurisdiction and outside the duty of the Christian laborer.

Is it any wonder that the field of American politics is beyond the sunlight of truth, when truth finds no votaries in the hosts of men lost to every sense of shame and who claim that their particular mission is independent of church teaching and God's authority to command? Preaching politics! is sneeringly sounded through the land to keep men from investigating the follies of parties and setting aside the power that gives men place and plunder in the nation. Preaching politics is shunned by men as though it were a crime that would corrupt the purity of the church and disgrace the character of the would-be Christian worshiper.

If humanity is ever Christianized in the sense that will be approved by a truth-sanctioning God, it must be by a change of heart that will respond to the demands of right in every department of life. Every power of our

immortal nature must be for the right. We cannot be nice, smiling Christians within church walls, and brazen demagogues and devils when the soul is bartered for a "mess of pottage." Trying to stand on the dividing line between right and wrong is as impossible as trying to make falsehood truth. You may dress falsehood in the garb of truth, but the deception cannot escape the searching eye of a God of truth. Then, how necessary that the defenders of truth, the reformers in a moral and religious change of human society, should be honest in every avenue of human action, recognizing the fact that truth never changes, that wrong-doing must find a rebuke.

The true friend of right acts for it because he loves the right. Light shining out on the field of space gives cheer and usefulness to the illuminated space. Truth, with its illuminating power in the moral world gives changes of success and happiness more marked and more needed than the physical light that acts on the outward organization. But while the people or the church teach against preaching politics, and then turn and see humanity fettered in a state of slavery more intolerable than that servitude that bound the black man in the South, you will see a state of society that cannot boast of the pleasures of home or feel that thrill of joy that animates the subjects of truth. Attempting to be outside reformers, and at the same time cherishing a warm regard for deeds of shame and positions that would

disgrace the foulest spirit in hell's dark region of despair, is an inconsistency that disgraces the name of humanity. The lost spirit beyond the bounds of hope offers his petition that his brothers be warned by the means that located him in the abode of the damned, and if a hopeless, ruined soul could look out over his former field of action with the yearnings of love for his exposed friends upon the shores of time, what should be the feelings and action of men claiming respectability and the position of reformers, when they see their land and nation deep plunged in the vortex of ruin and the people suffering from that demon that blasts every hope of truth.

Do not let the characters that people a land of despair and night put to shame the men who live in the closing years of the nineteenth century. Ministers of the Gospel, followers of a truth-loving religion, and friends of a suffering humanity, rally around the standard of right and draw in its behalf the sword of defense, until the popular wrongs of this age shall find no support in a land dedicated to the Fatherhood of God and the Brotherhood of man!

CHAPTER VII.

THE WANT OF THIS REFORM IN A NATIONAL SENSE THE WORK OF AN APPRECIATED CURRENCY.

To acknowledge the parental disposition of the Divine Mind and practically recognize the ties of a common kindred is the base of the Christian system and the means that make the earth the home of every generous impulse of a redeemed and elevated nature. Love to God and mankind strikes the key-note of a rapturous song that thrills the immortality of every order of pure intelligence, and we can trace its harmony out along the road of eternal existence, giving more expanded excellence to the actor and a greater degree of joy to the subjects of this universal law. In the dark deeds of wrong and rebellion to this law, well may the reformer turn to the support of men who claim the Gospel of good-will as their mode of action. We have insisted on their help in every trying hour of distress, and when they have failed to do their duty in the dark and suffering period of benighted humanity, we have not hesitated to denounce them as enemies of their kind.

Every man with proper relations to God and humanity must see the claims of right before the demands of any temporary creed, party or association. If, then, in turning to the political surroundings of our country and our homes, we should denounce a creed, a party, or an association, do not think that malice or prejudice prompts us to the act, but remember that these particular objects stand in the way of a higher law—a law that must not obey any selfish motive or circumstance of the age. With this understanding of position and will that adopts the necessary teaching of truth in all the departments of human existence, we approach the discussion of our country's surroundings, to awaken the slumbering patriot, and arouse a spirit of investigation in the American mind.

The question we raise for the beginning of this investigation is: Are there not wrongs in our national position to-day that must be righted, to bring the citizen of the government back to prosperity and happiness? Every American, in the calm hour of unbiased reflection, knows that a change has come over the nation which shuts off the general prosperity of the subjects of this Republic. Observation teaches us that a large majority of the people are in a position to feel the want of prosperity; and to argue that this majority are in this position because they possess not the natural ability to rise in the scale of progress and prosperity, is assuming a theory that makes the race a failure and the Creator an incom-

petent actor in the creation of man. You cannot throw the blame for the destitution and retrogression of the citizen upon the failure of a God to give ability to the most of the subjects of our government, for a just and all-powerful being would not make His children below the scale of ability to provide for the common wants of needy and dependent beings. The very existence of this free, moral, and independent creature sustains the point that the Father of spirits, places all on the platform of a common equality, and the bulk of the race with common surroundings will reach the goal of success in the toil and efforts of human life.

The equal relations of the creature to the Creator and the justice of the Common Parent of our race demonstrates the fact that no extensive pauperism and destitution should mark this land of vast resources and wealth. Setting aside that well-established argument in the Fatherhood of God and the Brotherhood of man that shows the common equality of man's natural ability, we trace the fact that where common surroundings have favored any people, there the sun of prosperity shines on that people, giving them the natural wants that humanity demands. Here, under these circumstances, we see not the wealth of the nation concentrated in a few hands, but contentment and joy lingering around the hearthstones of the nation, and all traveling the road that makes the sons of men possessors of desirable happiness.

Give a people by legislation the natural resources of a nation that will open up the marts of trade, that will give commercial activity, and start the wheels of financial life, and you at once remove every barrier that blocks the road of national prosperity. Ignore this legislation, and you change the laborer to a tramp and worthless unit in the social compact.

Men high in councils of the nation and respectable in the social relations of life think that no enactments of legislative bodies can lift the weight of distress from the shoulders of humanity or stop the march of an improvident army in the land. With proper incentives to the citizen of a civilized and enlightened nation, it is as impossible for him to relapse into the beggar and tramp as it is for nature to violate its own laws. We have too much faith in human nature to think that it will assume the position of degradation and woe when it is properly protected and surrounded with the appliances of a prosperous life. You know that wherever the home of equality has been reared, there you see the busy hive of industry, making the land and homes bright with the radiant smiles of joy, and the tide of humanity moving forward at the command of an impulse that knows only the elevation of man. Glancing along the highway of human existence, we see every wheel in the complex system of human action moving its regular rounds, and in the whirl of continued motion you hear the triumphant song of progress.

But where circumstances are against the mass of human actors we need not expect this general elevation, this song of good-will and peace cheering the children of men. Instead of harmonious action, you can contemplate the determined struggles of men who stand to-day in homes of opulence on the ruins of their neighbor's homes. Yes; these men who have reaped the harvest of financial success at the expense of the many are the men who are opposed to any change that will give relief to the many. When this opposition comes from the prosperous few of our nation, who know that their unnatural success on the field of finance has been at the expense of the crippled resources of their neighbors, we ask you: Must we heed this opposition, as worthy of sanction in any generous mind? Must the representatives of justice bow at the dictation of the selfish hero that circumstances have created? Every sense of right in a reasonable and truth-loving mind rebels against the circumscribed and selfish policy that ignores the liberal elevation of man. This, then, argues that we need financial action that will open up a change to the many.

To reach the homes of the land the increase of wealth in the nation needs to come into the hands of the many and not into the hands of the few. The palatial residence of the millionaire, surrounded by the pauper's hovels, is not a mark of national wealth or an indication of human prosperity. Men have claimed that the

aggregate of national wealth, that has accumulated of late years in our country, is an indication of our national prosperity, and, to reconcile the public mind to the order of things that makes the wealthy prince and the multiplied suffering paupers, have pointed to the figures that tell of the piled-up millions in the land. Of these men that thus try to uphold the wrong of our times we will ask: Is the favored few more desirable than the prosperity of a common humanity? Must the tears of sorrow flow from the eyes of the oppressed masses in order that a small portion of humanity may revel in luxury? Then, of the men who teach that the few are to be preferred to the many, we ask you to call a halt on the journey of life and listen to the voice of reason, that will make you men, and your fellow-citizens partakers with you of that dignity that characterizes an intelligent being. To make the rich richer and the poor poorer is not the part of reason, nor is it the part of that just system of government that betters the condition of a race.

Returning to our prelude laid down in this work, we reassert that we are a friend to no church or political party or organization of men that is not friendly to home, to country, and to mankind. We know at the altar of Christian devotion, on the field of governmental science, and in the legal organizations of men, that no transgression of humanity's laws can be tolerated at the bar of reason. The power that shows a partiality to one por-

tion of humanity above another will, in the field of active life, thwart the designs of justice and plant the seeds of sorrow for the children of men. "Equal rights to all and special privileges to none" is a position from which the hosts of right can assail every stronghold of the foe of humanity.

Looking out over the financial battle-fields of a contending world, we can discover the preponderance of power that this fact gives to the struggling friends of right. A government must give the necessary amount of the life blood of commercial circulation to insure activity in all the marts of trade and carry forward the interest of all the people. Money is to commerce what blood is to the corporal system. Take away the blood from the physical body of man and this body loses its usefulness as the home of the immortal part of man; so, in the circulating medium of commerce, diminish the amount that necessity demands, and we see business stagnation, commercial inactivity and a financial loss in all the productive labors of the citizen under the diminished money of the nation.

Men schooled in true politics admit the fact that a want of the medium of commerce will work the ruin of a people engaged in commercial transactions. On this point we turn to the testimony of John Sherman, of Ohio. Mr. Sherman said on the Senate floor in 1869: "The appreciation of the currency is a far more distressing operation than senators supposed.

It is not possible to take this voyage without the sorest distress to every person, except a capitalist out of debt, or a salaried officer, or annuitant. It is a period of loss, danger, lassitude of trade, fall of wages, suspension of enterprise, bankruptcy and disaster. To every railroad it is an addition of one-third to the burden of its debts, and more than that deduction to the value of its stock.

"It means the ruin of all dealers whose debts become twice their business capital, though one-third less than their actual property. It means the fall of all agricultural productions without any great reduction of taxes. What prudent man would dare to build a house, a railroad, a factory or a barn, with the certain fact before him that the greenbacks he put into his improvement will in two years be worth thirty-five per cent. more than the improvement is worth? When that day comes, all enterprise will be suspended, every bank will have contracted its currency to the lowest limit, and the debtor compelled to meet in coin a debt contracted in currency. He will find the coin hoarded in the treasury—no adequate representation of coin in circulation, his property shrunk, not only to the extent of the appreciation of the currency, but still more by the artificial scarcity made by the holders of gold. To attempt this task by a surprise on our people, by arresting them in the midst of their lawful business, and applying a new standard of value to their property without any reduction to their debts, or giving them

an opportunity to compound with their creditor, or to distribute their losses, would be an act of folly without an example of evil in modern times."

Here, in these predictions of Mr. Sherman, the financial surroundings of the nation that heeds not the appreciation of money in the commercial trade and prospects of that country, is faithfully set forth before the mind. Prior to the time that the medium of exchange recognized in this government was given its increased value for the interest of a moneyed aristocracy, the trade of the land was active, and every improvement kept abreast with the onward spirit of the times. No man could give a truer description of what would follow in the wake of this unphilosophic finance than that which Mr. Sherman has given to the American people. It would have been well for the citizens of our country had they heeded this warning and escaped the financial distress that pressed so heavily upon the homes of the land. Taking up every item in the prediction of warning by Mr. Sherman, we see in the sad realities that surround us that this warning of danger was verified in the history of our nation. How true it is that financial sorrow has been the lot of every man "except a capitalist out of debt or a salaried officer or annuitant."

Outside of these classes, that are but a handful in comparison to the class that looks for constitutional means of traffic, we are compelled to record the story of woe, losses to the finan-

cial disciple in his toil for recompense, and a stagnation of business that brings the wolf of want to the door of the producing and laboring class. An increase in the value of money means an increase in interest that money commands. If interest reaches a point that enterprise cannot compete, you reach a period when business must give way to inactivity, and all offerings become depreciated in the markets of the world. It is evident that the price of any commodity of trade will determine the profits of men who stand between the producer and the consumer. And if the price will not justify the production of a commodity, we discover first the fall of wages, and second, the suspension of all enterprises that have led to the production of this commodity. Hence you see the fall of labor and the suspension of trade.

It is this state of affairs that revolutionizes society and induces the wail of suffering and want in the land. Take away the daily supply that must come to the families of the great army of labor in the nation, and you take away the means of life, you take away the comforts of home, you take away the realities of citizenship, and convert the sufferer into a character destitute of all the ennobling traits of true manhood. With the continued results of an appreciated currency we see beyond the robbed and degraded wage-worker the pall of financial death settling over every department outside of the interest gatherer that forces the wealth of the times into his own favored vaults.

As sure as the daily rising sun gilds the portals of the east, that sure is Shylock of his profits under a system that makes money dear and all other property below the standard of legal value. Well may Senator Sherman say, "What prudent man would dare build a house, a railroad, a factory or a barn, with the certain fact before him that the greenbacks he puts into his improvement will in two years be worth thirty-five per cent. more than his improvement is worth."

The appreciation of the money belonging to the money oligarchy was a death-blow at labor and enterprise in this country. The effect of this cause is plainly written on the historian's page of our country's history. In the United States' census of 1890 we find that there are twelve million families, and in connection with this fact, it is told that there are nine million mortgaged homes in the land. Of men of reason we ask: Why are there nine million homes darkened by financial gloom? Pause at the work-bench and the plow, pause in all the marts of trade, and tell the cause of three-fourths of the people paying tribute to the other fourth in a land that boasts of respect to the human race. You would expect that our nation, with a Constitution based upon the rights of man, a wealth that foots up over sixty billions of dollars, with a commerce plowing every sea and a national respectability in every court of the civilized world, would stand up in the national hall of manhood with her subjects

standing shoulder to shoulder in the onward march of progress. But the figures already quoted indicate a cause for this unnatural disparagement of a large portion of the nation.

CHAPTER VIII.

LEGISLATION HAS BEEN AGAINST THE PRODUCERS OF WEALTH.

LOOKING, then, for the reason of this financial failure, we can easily trace it to the cause; and that cause is that legislation has been against the producers of wealth and in favor of a bond-holding class. If labor could compete with the interest-gatherer, then the products of labor would command a price that would pay the laborer for his toil. But turning to the past and comparing the prices of agricultural products in different periods, we can reach the fact that the leverage of the legislative action in favor of Shylock has been against the interest of honest toil.

In 1867 nearly sixty-six millions of acres of land were in cultivation in the United States, which yielded a product that sold for over a billion dollars. In 1887, with twenty years of rule in favor of the interest-gatherer, we had double the amount of acres in cultivation, that produced double the amount of grain, and this sold on the market for one billion two hundred four million two hundred eighty-nine thousand dollars, or seventy-nine million seven

hundred eleven thousand dollars less than half the number of bushels sold for in 1867. With an average of demand for the farm products of 1887, there should have been more money to the credit of the farmer than there was in 1867, much less a deficit of over seventy-nine millions of dollars. What prudent business man, finding such loss in his business relations with the commercial world, would not make the effort to find the wrong and shape the surroundings so there would be no loss of such vast proportion?

If it is reasonable for individual effort to seek a redress of the wrongs and losses that might attend him in business life, then we ask the reasoning mind, must we not follow the same system of action in the redress for the wrongs and losses that attend the farmers of the nation to-day? When we look around on the prospects of labor, we discover the fact that labor in 1860 owned forty-three per cent. of the national wealth, and in 1880, after two decades, we find labor only owned twenty per cent. of the same; and we are forced to the conclusion that it is but a question of time when the representatives of labor will wear the shackles of a servitude that knows no brotherhood of the race and no claims of the Fatherhood of God.

Men may shut their eyes on these scenes of desolation and distress, but the inveterate results of a continued downward descent of the great bulk of society will bring the wronged

subject to the precipice of ruin. When the legislative wave of continued action in the interest of the ascending class of a moneyed aristocracy lashes the barren and desolate shores of labor, you may expect the occupants of these shores to feel the want of a protection that will leave them at the mercy of the favored few. The continued falling off of labor's share of the national wealth tells that this failure of a struggling class unmakes the citizen, and this loss of these men goes to the men who are favored with the means to manipulate this wealth. Men shrewd in business practices shape the surroundings so that the stream of wealth will flow into their possession. Looking at the possibilities that will attend a line of action, they work to accomplish the means that will carry out this end that their business foresight approves.

We see the force of this truth as we survey the past financial action of our nation in the monetary plans of men who are now increasing their per cent. of the nation's wealth. The laboring interest held its own in the possession of the wealth of the land until there was a contraction of the money. From this time on to the present there has been a shrinkage in the resources and interest of men who produce and handle the necessities of life. Prior to this period of a contraction of the currency, labor was well paid and fully employed in improving the wilds of our public domain and rearing the homes of prosperity and peace all over the

land. Every product of the farm found a ready and liberal market and went into the families of the employed laborers; the hum of industry came from the mechanics' shops; the merry song of the agriculturist sounded out along the highways of the nation, and the smoke of the factory told of a satisfied and prosperous people.

On the twelfth day of April, 1866, Congress passed a law authorizing the Secretary of the Treasury to sell 5-20 bonds and with the proceeds retire United States currency, including greenbacks. On December fourth, 1866, E. C. Spaulding, a Buffalo banker and member of Congress, wrote to Secretary McCulloch as follows:

"You, no doubt, now, to a certain extent, have the control of the currency of the country, and I think that you will of necessity contract moderately so as to preserve a tolerably easy money market. There may be occasional spasms and tightness for money, but, generally, I shall look for plenty of money for at least one year to come."

At the time Mr. Spaulding admonished the Secretary to "contract moderately, so as to preserve a tolerably easy money market," we had $1,906,687,770 currency, and during the year only six hundred and two business failures for the entire country. But as contraction progressed and the appreciation of money told on commerce, we see the fears of Mr. Spaulding

realized. From 1866 to the close of the year 1877, we find a contraction of currency that amounted to over a billion of dollars, and a loss in the commercial world of over a billion and a half of dollars, with sixty thousand one hundred and twenty-nine business firms driven to the wall.

With such a record of financial wo during twelve years of contraction must we not awake to the fact that a dearth of money will bring ruin on any people that depends on the legitimate trade of civilized life? This financial depression cannot be ascribed to business mishap outside of the cause that we have offered in this work.

Turning our attention to the shores of England we can trace the same effects that characterize the American people. In 1797, England suspended specie payment, or in other words, she suspended the decision that gold and silver only were money. England, in taking this position, found in Sir Archibald Alison, the European historian, the recorder of her prosperity, when he told the fact that this position in finance was "ushered in by a combination of circumstances the most calamitous, both with reference to external security and internal industry, it terminated in a blaze of glory and flood of prosperity, which have never since the beginning of the world descended upon any nation."

As the prosperity of the English people was protected by this blaze of glory, Colwell says: "A vast revenue of hundreds of millions of dollars of commercial debts were paid every year of the suspension, with little or no intervention of the precious metals,—facts which deserve a better explanation than has ever been given."

But, at the close of the war with Napoleon, the cry was made by the billionist and gold gamblers that English commerce must comply with a metallic base of value, and 1815 was set for the time to commence the work. In 1816 thirty-seven country banks were driven to bankruptcy and hundreds of business men found financial ruin by not being able to obtain discounts. The historian, Doubleday, says: "In hundreds of cases, from the tremendous reduction which now took place, landed estates barely sold for as much as would pay off the mortgage, and hence the owners were stripped of all and left beggars."

Three-fifths of the landowners were left houseless and homeless, and 1871 the fact was told that twelve persons owned one-half of the whole kingdom.

Such are facts relating to English history that tell the American citizen that our own financial efforts have led to suffering that has attended our commercial life. "With the sign-post of financial history pointing to the road to

ruin, we ask: Do the American people need the investigation of wise Solons on the cause of financial depression, when their acts of inquiry only are to secure a re-election to the Halls of Congress?" The man that applies the firebrand to his home and then seeks an investigation to ascertain why the consuming element has leveled the protecting walls of that home would be considered an unreasonable character in a reasonable world. How great, then, are the inconsistencies of men who apply the firebrand of financial ruin to home and country and then meet in council to ascertain the cause of this financial wo.

It is said that ninety-five per cent. of all the commercial transactions of the world are effected with paper tokens based on the credit of individuals and on the credit of nations; and, if such are the conditions of commercial existence, would it not be the height of folly to discard this ninety-five per cent. and attempt to the business of the world only on five per cent.?

For centuries this metallic base has been the delusion of civilized man. Men, bound together only by the prejudice of party and association, echo the cry that "Gold and silver coin is the money of the world." In business life the responsibility of the man rests not only on a vault filled with coin, but on his resources in property, in honor, and on his business capacity. Thousands of men by these means

reach out the arm of energy and success over every field of commerce and reap the harvest of progress, enjoy the fruits of triumph, and open up the advancement of man. If the success of the individual in business life depends on a business base of credit that is carried on by ninety-five per cent. of paper tokens and only five per cent. of metallic money, it is equally true that the government can assume the same position and reach the same results, and with greater ease than individuals. A government that discards this base of credit, founded on the natural resources of wealth, and adheres to the limited resources of a specie base delusion, will not only cripple its national prosperity, but it will arrest the business enterprise and success of the individual within its dominion.

We ask who the men are who defend the position of confining the commercial interest of the world to a specie base? It is not the individual that develops the resources of a nation; it is not the man that raises the products that supply the needs of a hungry world or mines the ores that fill every want of the arts; it is not the hardy pioneer out on the waste places of territorial existence, rearing new homes for civilization and opening up brighter prospects for the race; but it is the man who absorbs the profits of toil, who fills the place of a usurer, who reaps the harvest of wealth that other men have produced, and who taxes every

department that has added to the wealth of individuals and nations. The man that fills a place in the financial world with only the motive of being a leech on society, that knows no high aspirations for the elevation of needy humanity, that travels not beyond the boundary of selfish motives,—he is the last man that should direct the financial prospects of mankind. As well employ the incendiary to extinguish the consuming flames that are destroying your dwelling as to look for the commercial happiness of a care-worn world in the hands of men who are only the blood-suckers of commercial life.

Every man in the field of commercial existence knows that the prosperity of the times depends on an adequate medium of exchanges that must give activity to trade and easy transaction between the members of commercial association. We have seen the eager, selfish motives of men who would cramp the business transactions of the world on the plea that the precious metals must be the governing power of commercial existence. History informs us that "The discovery of gold in California scared the Rothschilds and other European bondholders; and to prevent an elongation in the measure of values they induced Belgium and Germany to demonetize gold, and make silver the sole legal tender. After the placer yield of gold became exhausted in California, and the

heavy yield of silver from the Comstock lode in Nevada began to flood the marts of Europe, the Shylocks got frightened again and induced Belgium to demonetize silver and remonetize gold, as the only legal tender. The silver flood continued, and Germany was next induced to change her measure of value, just to please the bondholder; and in 1874 she demonetized silver and made gold the sole tender."

Here, in history, does it appear that gold and silver is not the money of the world, when they are both set aside at the dictation of men who see only the object of self-interest? Must the bondholders of Europe shape the financial surroundings of mankind by dictating a policy that ignores the wants of a needy race? Must the wide field of commercial interest be laid? in general ruin to make the interest gatherer a prince in worldly possession? Must the cry of despair go up from millions of homes to sustain the position of a few favored sons of earth?

The greatest good to the greatest number should be the motto of every true reformer, but in this condition of affairs the rule of action in reversed, and it is the greatest good to the few in number.

CHAPTER IX.

LAW GIVES MONEY A COMMERCIAL VALUE.

THESE facts in history also show that the legal standing of any medium of commercial exchange depends upon the enactment of law and not on that antiquity that the bondholder would have you believe. In visiting those countries where the law makes a discrimination between gold and silver, we are apprised of the fact that law makes the legal-paying quality to the boasted commercial mediums that Shylock extols to the skies. We are told that in the city of London, in 1847, during a financial crisis, sixty thousand pounds in silver were offered as security for a small loan in gold coin; but the law that gave gold the preference in legal transaction made this vast amount of silver inadequate as a security for a much less amount of gold. Also in 1864, when a financial panic was pressing the people of Calcutta, twenty thousand pounds of gold were offered in security for a small loan of silver rupees, but in that period of financial distress no man could be persuaded that this boasted money of the world was the representative of value, because it was not acknowledged a legal tender of this eastern country.

We see in every nation of the world that where there is a recognized value of any one of the two precious metals that the one that fails to be sanctioned by law as a legal tender for all debts is deprived of its money power and becomes only a commodity in the marts of trade. It is, then, the authority of law that makes money, and not an intrinsic value that attends the material of which the money is composed. Back of a value that surrounds the material of which money is made there must be a sovereign power that will make the medium of exchange in commercial transactions. Without the authority of this sovereign power no material nor substance can take its place on the field of commerce and be recognized by the actors in trade as a reliable medium by which to exchange the possessions of man. Then, we find that on the basis of financial reason, it is not the usurer's hobby of metallic money that leads the race on to higher possessions of progress and improvement.

As we see the fluctuations of the metallic money, even where it is the recognized medium by law, we wonder how it would maintain a fixed value outside of law. To the men who would tie down the interests of commercial existence to the inadequate basis of a gold standard of commercial measure we would argue the unstable value of this gold when circumstances are brought to bear on it to act its part in the necessary affairs of men.

As much as the defenders of metallic circula-

tion boast of the permanency of the bond-holder's money, we find in Doubleday's Financial History of England that the advance in the price of gold from 1810 to 1813 was over twenty-nine per cent. and that the decline in price from 1813 to 1816 was about the same. From 1816 to 1819 the price advanced again over sixteen per cent, and in another year it declined seven per cent. If gold is the reliable money of the world, why this change in its value in the short space of ten years?

But we can come closer home on this point to find the unreliable service of gold in the hand of the financial vultures that prey upon the common happiness of a needy race. In 1861, when our government found itself confronted by a rebellion that threatened its national existence, it appealed to a volunteer soldiery to meet the foe on the field, and afterwards called on the money power for loans to enable these brave men to strike for the interest of liberty. To the first demand there came a cheerful response, and from the plow, from the work-shop, from the mercantile resorts, and from the mines all over the land the brave volunteers rallied under the stars and stripes; but when the call for financial assistance was made the money power asked twenty-four to thirty-six per cent. interest, to save the life of the nation. Prior to these national demands, when the war-cloud was seen above the horizon, we look for "the money of the world" and find it locked

in the strong vaults of Shylock, preparatory to the response made to the nation. When this exorbitant rate of interest could not be paid, and gold refused to come from its hiding-place in the hour of peril, then the nation authorized the issue of sixty millions of dollars of treasury notes, which, under subsequent enactment, were made a full legal tender for all debts public and private. Then there was a commotion among the gold advocates, a determination to force the nation to use the banker's gold. Following this act that released the nation of its pressing financial wants, a banker's convention was called at Washington to make their hoarded gold a national want; and in the future treasury notes issued on the credit of the nation we see a legal tender for all debts public and private, except duties on imports and interest on the public debt. Here was a demand for the banker's gold. A body of men that tried to force their usury upon the nation in its hour of need; tried to persuade Congress that the nation's credit depends upon the selfish prompting of selfish men.

With this triumph of the gold power in the land, what was the effect? That "money of the world" rose to the value of two dollars and eighty-five cents in the crippled and depreciated treasury notes, while the demand notes, without this exception clause, stood on a par with the banker's gold.

Perhaps there is no more humiliating scene on the pages of history than that of Congress sacrificing the nation's credit to advance the selfish interest of men who would have scuttled the ship of state for the almighty dollar. Towards the close of the war the government paid the union soldier sixteen dollars per month in greenbacks. That soldier could take that sixteen dollars and buy the same amount of government bonds. So far this is all right in the soldier's interest, and if all men had received the same treatment, we would have no occasion to pen a protest. But we turn to the men who did not respond to their country's call; who held their gold as more sacred than life, and who in the dark hour of danger managed to force the nation to bow at the imperial biddings of their golden god; and here we find that these men, under a manipulated currency, under and by the Exception Clause that crippled this currency, take sixteen dollars of their gold and purchase forty-five dollars and sixty cents of greenbacks, which at their face value secures the same amount of government bonds. We discover in the transactions of the soldier and the gold owner a difference of twenty-nine dollars and sixty cents in favor of the man that had secured the corner on gold. To so shape the financial surroundings in our country that the man who did the least for the grand old flag would secure the greatest financial bene-

fits is a work that demands condemnation by every loyal son of humanity. With such difference of profits in the business of a land that claims to guard the rights of man we must conclude that an agency, that gave such a power into the hands of men who had shown their want of patriotism, had failed to do its duty in the hour of our country's distress.

Hon. Thaddeus Stephens, when on his deathbed, referring to the struggle that gave the gold brokers the means of securing these profits, said:

"Yes, we had to yield. The Senate was stubborn. We did not, however, until we found the country must be lost or the bankers gratified. And we have sought to save the country in spite of the cupidity of its wealthier citizens."

Patriots of America, think of the grave charges that a dying man makes against a band of men who preferred the shining emblem of gold before the world's hope of political elevation. Cupidity, in her dark and selfish retreats, martialed the hosts of wrong until patriots had to yield to save the life of the nation.

CHAPTER X.

THE CONTROL OF THE MONETARY SYSTEM MAKES THE CONTROLLER A MASTER.

To strengthen the fact that our monetary system has been against the interest of labor and the happiness of American homes, we quote the testimony of Horace Greeley, offered about the time that our financial system began to bear its fruit. Mr. Greeley said:

"We have stricken the shackles from four millions of human beings, and brought all laborers to a common level; but not so much by elevating the former slave as by practically reducing the whole population, white and black, to a state of serfdom. While boasting of our noble deeds we are careful to conceal the ugly facts that by our iniquitous monetary system we have practically nationalized a system of oppression which, though more refined, is not less cruel than the old system of chattel slavery."

If every American citizen had boldly asserted the truth as Mr. Greeley did there would have been no "nationalized system of oppres-

sion" in our land brought about by an "iniquitous monetary system." And when we, through the necessities of a war, gave the black man freedom, the proper position in regard to the elevation of that freedom would have been an ample provision of the means to give activity to trade so he could provide the necessities of life. Emerging from a state of bondage, four millions of human beings are thrown upon the American people without homes, without provision in life to supply their wants and that with an order of finance that cut off labor from these needy freedmen of the land. With the territory of the South, to a great degree, rendered desolate by the hand of war, with the freed slave calling for daily bread, and enterprise cut off that would open up an ample field of labor, with an equal demand for labor among the laboring white men of the nation, and all unable to obtain this labor,—is it any wonder that we see both white and black laboring men reduced to a state of serfdom? Well might one of the greatest journalists of the age point to the sad surroundings of our country, telling the fact that labor was about to meet its Waterloo of defeat that would bring an oppression "no less cruel than the old system of chattel slavery."

But to still show that our monetary system has been against the interest of labor and American progress we cite a fact in history

that must bring the blush of shame to the cheek of every conscientious heart. In 1862 on the shores of England a combination of English capitalists representing the money power of Europe issued a "Confidential" circular and commissioned a London banker by the name of Hazard to interview American bankers with the view of having Congress enact legislation that would carry out the ideas embraced in this "Confidential circular." As these foreign bondholders saw the upheaval of society on American soil, which would of necessity create a debt upon our nation, they also saw that here might be a chance to engraft on our financial tree the same policy that on the fields of Europe was making millionaires of a favored few and pauperizing the common masses.

We find the determination of foreign financial oppressors, as they looked to our war-scourged shores, set forth in the following language:

"Slavery is likely to be abolished by the war power, and chattel slavery destroyed. This, I and my European friends are in favor of, for slavery is but the owing of labor, and carried with it the caring for the laborer; while the European plan, led on by England, is capital control of labor, by controlling wages. This can be done by controlling the money. The great debt, that capitalists will see to it is made out of the war, must be used as a measure to

control the volume of money. To accomplish this, the bonds must be used as a banking basis. We are now waiting to get the secretary of the treasury to make his recommendation to Congress. It will not do to allow the greenback, as it is called, to circulate as money any length of time, for we cannot control it."

It will be seen that the men who were the advocates of a financial slavery were not favorable to chattel slavery, only on the ground that the master had to care for the laborer. This declaration gives us insight to souls that knew no tie of sympathy for a race; that ignored every generous impulse of a true humanity, and made the oppressors of the same, demons worthy of the lowest pit of hell. They were in favor of the overthrow of chattel slavery because the way could be opened for a more profitable servitude for them,—that of a control of labor by capital, which will not throw the burden of sustaining the oppressed upon the oppressor.

This is the European plan of gaining the almighty dollar: by robbing needy homes of the proceeds of toil, by controlling the wages of the civilized world. The key that was to unlock the treasures of wealth to these men was to give them the control of the volume of money. No bills of national credit that were outside of the authority of Shylock's commandments could find the favor of continuing

in existence. A national banking system that could contract or expand the currency of the land, independent of the nation's wants, and based on the credit of the nation, was the aim of the "confidential" circular that emanated from the foes of prosperous labor. Has not the shaping of our financial system been in accord with the suggestions and plans of these foreigners?

The reality we see in the daily rounds of life tells the story of an oppressed class that has not, and cannot hold its share of financial possession. The rapid decline of labor's share of the national wealth since 1860 bears us out in the position that this foreign scheme of finance adopted by this country is telling with fearful effect against a large portion of American citizens who were formerly the possessors of wealth accumulated on American soil. Then, to adopt the European plan led on by England, and pauperize the laborers of our shores, is a deed that deserves condemnation by every patriot of the land. We cannot admit that the wishes of a foreign agent should be the policy of any American. Americans, with their vast resources and a relation to a government that was founded on the rights of man are heirs to a patrimony not willingly conceded by many of the foreign powers of Europe. Knowing this fact, we then take the position that yielding to the demands of the representatives of an

enemy to constitutional liberty, is a step that is dangerous to the existence of the government under which we live. Any foreign interference with the affairs of our country cannot be tolerated if we would guard American interests. Our fathers comprehended this fact when the Holy Alliance meditated mediation between Spain and her revolted provinces in Central and South America. This interference on the part of the enemies of the popular government on the shores of the New World gave rise to the Monroe Doctrine, that has been a cardinal feature in the relation between America and Europe. Along the line of national action we have seen that this doctrine has been the security of every power on this side of the Atlantic, and even when we were convulsed by internal strife, it gave the sister republic of Mexico relief from the grasp of one of the royalty of Europe. That royal son crowned on an imperial throne in the territorial limits of Mexican soil, by the backing of France, met his sad doom when France was made to understand that no usurpation could be recognized of the rights of man in America.

Seeing the beneficial effects of this doctrine, we were prepared to combat the infringement of the same in the move that the bondholders of Europe made to enslave a free people upon our shores. It would have been well for the American citizen if the same spirit that ani-

mated our former ancestors had found a place in the Halls of Congress when the designing foe of human liberty came there for the conquest of our homes and our happiness. We know that in foreign courts, where the characteristics of our land are the opposites of theirs, there cannot be a disposition of hearty support of our mode of action and existence that there would be between governments of similar character. While we would reciprocate every act of friendship coming from the powers of Europe, we would, on the field of international action, guard the future from any invading foe that these powers might present. Every man, unbiased by party prejudice, uninfluenced by national ties, knows that no offering of an opposite to our free institutions can be safely acted on as a rule of action, or accepted as a guardian to the citizens of free America. Then, when a foreign influence comes into the legislative halls of our country to give character to our people and future action to our national existence, it is time that the people awake to their danger and resist the influence exerted by foreign agents and foreign courts. The safety of any people, standing on the eternal principles of right, is their own power for their own protection.

We have said that this yielding to the policy of foreign influence was enough to bring the blush of shame to the cheeks of the true patriot,

and we will now add that it offers an insult to the memory of those revolutionary fathers who resisted foreign intervention and laid the foundation of the government we now enjoy. If these patriots of the American Revolution had been wiling servants at foreign diction, no crowning act of freedom's glory would be the wonder of the age to-day. They saw that without their independent, individual action a long night of oppression and despair would be the lot of a people cramped and mistreated under a foreign yoke. They saw the dawning of the star of political hope above the horizon of time, and to have that star shine on undimmed to guide a race in the upward ascent to a position of radiant day, they resisted the foreign intervention that was thwarting the movements of progress.

When we look back on that heroic band of men who met the foreign foe of human liberty, and protected the God-given rights of humanity, we catch a glimpse of the possibility of a redeemed and disenthralled race. With this example and effort of a noble ancestry to instruct and guide us, we turn to the period when the standard of human rights was trailed in the dust, when the "European plan led on by England" found its supporters in the Halls of Congress, and the men who claimed a relationship to the heroes of 1776 became the supporters of this foreign policy.

If opposition to a foreign dictation against the right gave us the grandest government the sun ever shone upon, then a like position with the subjects of this government must be taken to meet a similar foreign influence, and to perpetuate this government of the people.

CHAPTER XI.

THE DEMONETIZATION OF SILVER GAVE CONTROL TO THE MONEY.

LOOKING from the standpoint of reason, that American interest needs American protection, we now come to another fact in our national history to show the cause of our financial depression; and that is the demonetization of one portion of that circulation that Shylock has denominated the money of the world. We have already shown that, where the bond-holders of Europe possessed an influence to dictate the fate of either of the two precious metals in other lands beside our own, they have used that power, independent of public interest or the wants of the laboring class, to increase the amount of their wealth. When the interest of these men created the necessity to remonetize gold in Belgium and Germany, and prepared to demonetize silver, then, with the financial aid and influence of other powers on the eastern side of the Atlantic, they brought their interest to bear on these western shores to

induce our people to follow in their footsteps, and demonetize silver in the United States.

If you would know that our charges against this foreign agent, engaged in international acts of finance, are correct, you will turn to the Bankers' Magazine of August, 1873, and read the following:

"In 1872, silver being demonetized in France, England, and Holland, a capital of $500,000 was raised, and Ernest Seyd, of London, was sent to this country with this fund, as agent of the foreign bondholders and capitalists, to effect the same object (demonetization of silver, which was accomplished.)"

It can be seen by the authority of this official publication that, in the move of crippling a portion of the boasted international circulation, where were found willing workers on the other side of the ocean, and a half a million of dollars were brought here to insure the success of the work. Upon the ground that it was the duty of Congress to demonetize silver in our country, we ask where was the necessity to use this half-million of foreign money to carry the measure through the Congress of our land? When we know that this amount from European bondholders was carried to our shores for a specified object, and that object was secured, we must tremble for that high law of honor and honesty that should characterize the American people.

But, setting aside the plausible inference of an invasion of honor that marked a portion of the actors in this land, we take the position that it was not the duty of our law-making department to set aside the money power of silver, when history shows that its standing, when brought to the financial executioner's block, was two per cent. above gold.

A charge against any human being in a claimed court of justice unsustained, and yet sentences of guilt pronounced against him would be an outrage against the high law of justice, and a blot on that court that would doom an innocent being to the pangs of suffering and wo. True manhood in its lofty position would cry out against this deed of shame, and every generous throbbing heart would sympathize for the sorrow-stricken son. Then what is true in the relations of man to man in the field of moral action is borne out along the line of financial work where duty and honor must be the guide of men who hold the financial destiny of a nation in their hands.

When silver in its monetary relations was serving the people with an effect equal to gold and even having a two per cent. advantage over gold, where was the call of the people to discard their friendly agent? Where was the necessity of crippling the financial resources of the nation, and pronouncing silver circulation an enemy and traitor to the wants of the toiling

humanity? As well doom innocent humanity to a felon's cell as to reach out the demonetizing hand against the silver circulation of the nation.

No national power can disregard its national resources to please any people, when these resources are legal agents of right and actors on the field of a progressive humanity. The act that steps beyond the needed wants of our nation and produces a new measure of monetary value, that lowers the price of all commodities, must undoubtedly work the ruin of every class except the money holder.

In agricultural life the husbandman that would refuse to take a paying price for his products would be unreasonable and unqualified to fill a place in affairs. Not to recognize an equilibrium in the necessary commodities of life and the commercial medium of exchange is the misery of the age and the cause of financial wo when the money holder gains the ascendency by the diminution of the money. And has not the demonetization of silver enhanced the gold and led us on towards that position where no equilibrium governs commercial life? Following the avocation of farming, we have learned by sad experience the want of an equipose in commercial relations, when we have been compelled to sell our products for less than the cost to produce them. No man with such surroundings in the busy pur-

suits of life can meet the requirements of existence and prosper on the field of commercial action.

When we had both the precious metals to aid us in the transaction of commerce we found that the wants of trade often fell far short of the required amount that this trade demanded. Then, is it reasonable to expect that a single standard of gold can meet the wants of our nation and give her toiling subjects the means to exchange the fruits of their labor for an adequate compensation? We know that the business of the world cannot be done solely on the united base of both gold and silver. To bring trade down to a metallic circulation, only, is to bring on a money panic that will ruin commercial prospects and paralyze the marts of trade in the civilized world.

Jonathan Duncan, an eminent English writer on finance, says: "Panics, the offsprings of metallic money, have destroyed in England, since 1816, as much property as would pay her public debt twice over." Is not this a vast loss to England's toiling sons? And still farther, Mr. Shuckers, in referring to the money panic of 1847, reveals the fact that the Bank of England cleared over nine hundred millions of dollars out of the financial wreck of this time.

With the wealth of the people going into the hands of the money holder, when the people had both gold and silver to give them financial

aid, what must we expect when at least one-half of the metallic circulation is cut off, and gold, only, with enhanced value, can come to the relief of the laborer?

With the easily perceived effects of a gold standard of value, enriching the money holders of the world, and shrinking the value of property, we challenge the advocates of the gold basis to offer a reasonable excuse why humanity must thus suffer this financial wo. We cannot forbear quoting from a speech made by Hon. Harrison Kelley, of the Fourth Congressional District of Kansas, in the House of Representatives, March 18, 1890. Mr. Kelley, in speaking of the fruitless financial efforts of the returned Federal soldier, in consequence of unfriendly legislation against his interest, comes to the silver question in the following language, with reference to the soldier's cause: "He dives a little deeper into the mysteries of the legislation that has brought about these conditions, and he finds that, to accomplish it at one fell swoop, in 1873, silver was demonetized; he finds that to accomplish it the money power slipped a provision into a bill surreptitiously and slyly, and that Congress passed it, a majority of those who voted for it not knowing it was in the bill; and that the President who approved it did not know it; that it was a swindle everybody knows, and everybody admits, yet seventeen years have passed

and the swindle remains on the statute books only half remedied."

Think of it! At the time Mr. Kelley made this appeal for the right, seventeen years had rolled by with this acknowledged swindle only half righted and the nation suffering the pangs of financial death. Could there be a greater degree of financial folly perpetrated by the representatives of a free people? If everybody knew that it was a wrong, why this want of action in the long, oppressive years of the past? Why not all parties in the land rush to the rescue and place the American people on the vantage ground that would bring prosperity and hope to the toiling class?

To show still farther that the demonetization of silver in this country was a wrong, we need but notice the fact that the United States was a silver-producing country. If we had no silver to coin, and depended on some foreign land for our supply of this metal, it would have been policy to cheapen the metal that we would sustain in money relation. But here in our land we had a supply of silver ore that opened up a resource of wealth that was the wonder of the civilized world. This development told the weary toiling sons that a to-morrow was soon to dawn that would make our land the home of ease and joy. The bright prospects of the future should have given the representatives of the government a watchful

care for the interest of American citizens; but instead of protection to the resources of our land, we see a foreign bondholder in council with Congress, dictating a measure that the law of rectitude abhors, and making suggestions that were opposed to the future commercial progress of the United States.

To prove that our Congress was the willing tool of foreign bondholders and the inattentive guardian of home interest, we turn to the Congressional Record of April 9, 1872, at page 2032, and find the statement: "Ernest Seyd, of London, a distinguished writer and bullionist, who is now here, has given great attention to the subject of mint and coinage. After having examined the first draft of this bill (for the demonetization of silver) he made various sensible suggestions which the committee adopted and embodied in the bill."

With the fact before us that our land is rich in the possession of silver ore, we ask every American citizen if that ore must become a profitless production at the dictation of men who will be financially benefited by the demonetization of our silver? Must home interest be sacrificed to build up a foreign interest? Must the wealth of England and Europe be regarded in our Congress in preference to the wealth of America?

In the demonetization of silver in this country the bondholders of Europe had everything to

gain, and the American citizen had much to lose. By this act, the American silver dollar in England was reduced in value at least ten per cent., compared with the 25.8 grains dollar of our American gold. Then, it is readily seen that the holders of our bonds in England were gaining a profit of ten per cent., which had been placed in their hands by our own folly in demonetizing our own silver.

CHAPTER XII.

THE DEMONETIZATION GAVE FOREIGN INTEREST CONTROL OVER AMERICAN PROSPERITY.

But let us look farther at the ascending of England's interest over American prosperity by the demonetization of silver. While we had crippled our own silver dollar to the amount of ten per cent., we turn our attention to England's possessions in India, and find that silver is exclusively used in that land as a medium of exchange. Here, also, we find cheap labor producing wheat and cotton to supply the demands of the English market, and for the payment of this wheat and cotton, England, that coins the money of India, buys eighty cents worth of silver at its demonetized value, coins it, and then passes it for a dollar in exchange for India's commodities, making twenty per cent. off her own subjects, and also bringing this cheap labor of India into competition with labor in our own land. With such advantages over American interest, is it any wonder that the cotton planters of the South are compelled

to sell their production at ruinous prices, and the wheat fields of America will not pay for their cultivation? Farmers of America, pause in your daily toil and reflect that you are standing to-day nearly on a level with the pauperized laborers of India. The power that seized the soil of India and placed over it the flag of England, with a demand for tribute from those unfortunate people, came to our shores with half a million dollars to perfect the means by which your toil would add to the accumulated wealth of the oppressors of mankind. If there is one act above another that has been passed by this government, at the suggestion of the interest gatherer, which should be reversd, it is the repeal of the demonetization act of 1873; and a full restoration of silver to its money position should be made. In the long contest for repairing of this financial wrong, we have witnessed an opposition on the part of the men who secured the discomfiture of silver that tells the tillers of the soil, that admonishes the toil-worn weary sons of labor, of the necessity of immediate relief from the grasp of Shylock.

When the bondholders of the world unanimously contend for a single system of gold specie circulation, it is evident that this system is against the welfare of labor. The money powers of all nations undoubtedly are favorable to the plans that will give them the increasing wealth that labor makes for man.

If this were not true, you would not see the ceaseless vigilance of these men in their far-reaching schemes to control the financial actions of mankind. The selfish characteristics of capitalists, educated for ages along the line of self-devotion, direct them on this financial field, and every measure that tells for their financial elevation finds an advocate in the grasping son of usury.

In making this thrust at the selfish capitalist that sees only the welfare of himself and his class, we would not be understood as branding the lofty and generous actions of the legal possessors of money who reach out a philanthropic hand to their race. To the men who have begun at the bottom of the ladder of effort, and by honor and honesty have worked their way to a high position, we would bid God speed in their onward endeavors. But the money power that overlooks the field of humanity, and sees only the selfish means that will add to its possessions and pauperize the laborers of the world, we would denounce as an enemy of its race and a rebel against that high law that connects humanity to a common God.

Outside of the disastrous effects produced by the demonetization of silver, which show that the friends of labor must be united in support of their cause, we see a united usury power that has exerted its utmost strength to

secure a single gold standard, and has, all along, through the past years of this system of finance, struggled to continue the same. There has been no lagging nor indifference with these men, when the legal representatives of any people were to be secured for the accomplishment of their work. They have been found at their post, striking telling blows for self-interest; and in every department where labor is demanded they have been a unit in their struggles for success.

This concerted action on their part to secure the control of the commercial exchange of the world reminds us that the hopes of a common humanity will be disregarded in their efforts. As we have seen them the foes of a common interest in the years of the past, we reason from this fact that their unity in regard to any measure tells that such a measure will be against the prosperity of home, destructive to the interest of labor, and a detriment to the happiness of the world.

Then, is it not true that, outside of the destructive effects of the usurer's measures, we see the hand of warning to the sons of toil in the unity of Shylock's hosts? While these men march in solid phalanx, determined on victory, the men whose hopes and interests are the opposite are an unorganized army, subject to defeat from their want of discipline and action.

If there is one thing above another that demands to be impressed upon the minds of the age, it is the fact that oppressed humanity must become a unit in action. The want of this has opened the flood-gates of wo upon the world. Every usurper on the ruins of human rights has reared his throne of power because the men who are wronged have been helpless for the want of assistance from their class. From the claimed divine right of royalty to the grasping monopolist we can trace a disposition of mind that centers the available forces of their protection, while oppressed subjects and sorrow-stricken sons of poverty are bound in detachments to the triumphal car of the foe. Men who have seen the wrongs of their age have wept in solitude over the sorrows of their race or for their efforts to free their fellow-man have trod the narrow way to the scaffold.

It is said that the great secret of Napoleon's military success was the defect of his foes before they could unite their forces. So it was in the demonetization of silver in 1873. Following of Napoleon's plan of attack, the power represented in the bondholders of the Old World, aided by the money monopolists of America, stole a march on humanity, and in the hour of unexpected attack, at the time that labor was unorganized and unprepared to meet a foe, they planted the banner of victory

on ruined homes; they seized the advantage-ground that gave them success; they found the listless sons of toil in a state of financial slavery, that is the regret of every reformer of his race. Then, how true it is that a needy humanity should be on its guard; that the laboring class of the world should be a unit in action, to meet every assault that adverse powers may make against them. If the contending forces against the Soldier of Corsica had met him on the battle-field, determined and united, he could not have changed the political features of the Old World, but would have met his Waterloo long before his name would have become the terror of Europe.

So, in the great upheavals of society in the closing years of the nineteenth century, we must have a unity of purpose and a unity of action among the toiling, oppressed, and care-worn sons of labor, to meet the enemies of social elevation on a field of contest.

CHAPTER XIII.

THE CREDIT-STRENGTHENING ACT THE WORK OF FOREIGN INFLUENCE.

In looking back over the history of our country, we cannot more fitly close our humble plea against the assault of the money power than quote from the inaugural address of the great apostle of Democracy, Thomas Jefferson, when he said: "What more is necessary to make us a happy and prosperous people? Still one thing more, fellow-citizens,—a wise and frugal government, which shall restrain men from injuring one another: shall leave them otherwise free to regulate their own pursuits of industry and improvements, and shall not take from the mouth of labor the bread it has earned. This is the sum of good government, and this closes the circle of our felicity."

If Mr. Jefferson was correct in his position of the means of happiness that will "close the circle of our own felicity," then we now see a sad want of the means when the "exterminating havoc of the foreign bondholders can come to our doors and take from the mouth of labor

the bread it has earned." Has not the wail of despair gone up from thousands of homes since foreign influence, with a half-million of dollars, has made it impossible for us "to regulate our own pursuits of industry and improvements?"

Standing near the portal of the approaching twentieth century, the admonition of Mr. Jefferson, uttered at the dawn of the present century, sounds out on the ears of reasoning American citizens to guard them from the dangers of foreign intervention and guide them in the path that leads to complete happiness.

Prior to the time of the discovery of America by Columbus, we found no field where liberty could claim a home. The freedom of humanity had met its sad defeat on the numerous battle-fields of the then known world, by the force of arms in the hands of men who regarded the common class as their fixed slaves. Nowhere could you turn to find a ray of cheering light, shining on the darkened mind, that would give the race a bright to-morrow on the gloomy fields of Europe. But the imaginative mind of Columbus penetrated the mysteries of an unexplored ocean and opened up a land where the oppressed sons of labor could find a retreat from the malignant foe. After years of effort, scenes of sorrow, violations of the law of conscience and trespass upon the sanctity of home, in a land devoted to oppression's night, we see the human freighted Mayflower, of

1620, leaving those darkened shores, bearing the germ of an empire of human elevation to the snow-clad hills of an unexplored coast. Little did the oppressors of mankind think that the storm-tossed occupants of this frail vessel were laying the foundation of a political and moral structure on the winter shores of the New World that would be an asylum for a suffering race.

> "At Plymouth Rock they truths impart
> Of freedom, hope, and home,
> That proudly throbs our nation's heart
> For ages yet to come."

Yes, when we speak of those men on New England's shores, reaching out a hand of protection for the welfare of humanity, we tell an old story of philanthropic effort that will direct the struggling sons of liberty on every field of contest for their rights. When peaceful homes, thriving cities, and a happy people were the fruits of this God-directed band, then the same power that drove the Mayflower to New England's shores sought the same object that made a liberty-loving people unhappy on the fields of Europe. Ambitious for the spoils of a free and prosperous people which had refused to yield up the sacred object of human rights, they resorted to military strength to make these people the obedient subjects of their will, but the friends of freedom met

the oppressors in military action and secured the triumph of their cause. As we look back on that fearful struggle that crowned the efforts of the sons of liberty and secured for a time to toiling humanity the fruits of their labor, we can appreciate the thoughts penned by one of the great poets of our age when he says:

> "Freedom, hand in hand with labor,
> Walketh strong and brave;
> On the forehead of his neighbor
> No man writeth slave!"

The hand of the oppression that seizes the disciples of liberty, that forges the fetters of slavery, has always been unfriendly to the interest of labor. The master that compels the servant to toil for his selfish objects and ends, stands at the bar of reason, the opponent of the servant's elevation and happiness. But freedom, with generous, soul-elevating, and God-sanctioned principles, rallies to the rescue of labor and the laboring class. While men, unfriendly to freedom and labor, have sought the subjugation of the inhabitants of these western shores, by the conquering force of military power, we find now another mode of action on their part to bring about the end for which the bullet was sent on its mission of death. Need we say that this engine of power in the hands of this class of men is the prejudice wrought in the minds of the American

citizen for the party organization to which he belongs? This far-reaching and subtle influence, more potent than the bristling bayonet, more dangerous than the iron hail on the battle field, gains the object of the robbers of labor and enslaves a race by the ballot in the hands of the very same men that are enslaved. This mode of conquest is much easier than to use war's expensive appliances; and it tells with a better effect in the interest of humanity than any outward force that can be brought to bear upon the situation. The man that will cast the ballot against his happiness and the happiness of his fellow, must be degraded in his nature, and below the dignity of man. To work the ruin of the immortal nature is more to be dreaded than any physical suffering that has ever afflicted mankind. And to sink man to a position of suicidal action, to make him the agent of his own ruin and the ruin of his race, so that his particular party may gain ascendancy in the nation, is a deed that merits the condemnation of the age. And when we see back of this folly of the American citizen the scheming power that will make the triumph of the party work for the robbery of a common humanity, we cannot cry out too loudly against that cunning and subtle force that is conquering the world to-day.

To know that the ballot has been cast in this land at the suggestion of an unfriendly power

to American interest, we go back to a prior date from the demonetization of silver and find what has been boastingly called the "Credit-strengthening Act. On the thirteenth of March, 1868, Baron Rothschild gave his instructions to August Belmont, chairman of the Democratic national committee, and also agent of the Rothschild's interest in America, that the Democratic party must be favorable to the payment of 5-20 currency bonds in coin, or the party would be defeated. The national convention of this party met in New York City on the fourth day of July, 1868, and nominated Horatio Seymour, on a platform that was in opposition to the coin payment of these currency bonds. Before the campaign of that year closed we see the instruction of Rothschild verified. The New York World, an influential Democratic paper, undoubtedly under the influence of Mr. Belmont, on the fifteenth of October, just on the eve of election, denounced Mr. Seymour as a candidate unqualified to fill the executive position of this nation. Going back to the demands of their foreign bondholders, and then contemplating the obedience to these demands in the high political councils of the party, we are led to the conclusion that American interest was not the object of men high in the ranks of a great national organization. But, turning our attention to the opposing candidate to Mr. Seymour, we dis-

cover a willingness to comply to the demand of Rothschild; and consequently that party triumphed, and the first act that was passed under the new administration was the passage of the Credit-strengthening Act.

We pause here and ask the question: who was the most benefited by this act, American citizens or foreign bondholders? When the bondholders of Europe and also the same class in America accepted these bonds it was on the ground that currency would meet the obligation that our government had assumed. It is true that we find the 10-40 bonds to the amount of $246,409,000 in 1866 were payable in gold and silver coin, but $1,500,000 of 5-20 bonds could be paid in the same kind of money that purchased them. This contract of the government was satisfactory to the money lender, or our nation would never have issued this amount of bonds on the terms accepted. And if the credit of this land was good enough to secure this loan on these terms in its dark hours of danger, was it not good enough to satisfy honest men in 1869, when the flag was protected from rebellion and the government was a reality in the great family of nations?

Before the bondholders of the world made the urgent demand for the payment of these bonds in coin we find in a speech made by John Sherman, February twenty-seventh, 1867, the following declaration: "I say that equality and

justice are amply satisfied if we redeem these bonds at the end of five years in the same kind of money, of the same intrinsic value it bore at the time they were issued. Gentlemen may reason about this matter over and over again and they cannot come to any other conclusion; at least that has been my conclusion, after the most careful consideration. Senators are sometimes in the habit, in order to defeat the argument of an antagonist, of saying that this is repudiation. Why, sir, every citizen of the United States has conformed his business to the legal-tender clause; he has collected and paid his debt accordingly."

Had justice and principle changed since Mr. Sherman took this bold and honorable stand in 1867?

Again, Benjamin Wade, of Ohio, in his correspondence from Washington, December thirteenth, 1867, said: "We never agreed to pay the 5-20's in gold; no man can find it in the bond, and I will never consent to have one payment for the bondholder and another for the people."

Still farther, on this point of breaking the contract on the 5-20 bonds, O. P. Morton said: "We should do foul injustice to the government and to the people of the United States after we have sold these bonds, on an average of not more than sixty cents on the dollar, now

to propose to make a new contract for the benefit of the bondholder."

We might show by other reliable authority that the credit-strengthening act was an uncalled for move against the interest of this land, but we will forbear and will turn to the practical workings of the movement against the interest of labor and American homes.

CHAPTER XIV.

THE EFFECT OF THIS ACT.

A DEBT contracted by our government is a debt upon every home of the land; is an obligation that in honor binds every citizen of the Republic. Far be it from the loyal citizen to repudiate this obligation and invade the principles of honorable men. Exact justice on the part of the debtor is an emphatic command from Jehovah's eternal throne that admits of no compromise to injustice, and when we turn to the creditor with an accepted relation to the debtor we find the same command sounding out on the existing world: Justice, untrammeled, and a regard for the rights of the debtor class. The same law of justice binds alike the debtor and the creditor on the field of human life. With this law universal in every department of human existence we ask where was the justice on the part of the bondholder to demand a coin payment when the contract was for currency? Where was the need of the Credit-strengthening Act under that rule of practice that originates with a God? At the bar of

Eternal Justice we arraign the producers and defenders of the Credit-strengthening Act; and here justice can not fail to pronounce the verdict "guilty of high crime and misdemeanor."

While this act is found to be a violation of the law of justice we now turn to see the results produced that were in the minds of the bondholders of Europe when they planned the defeat of Mr. Seymour for the presidency, and brought about the work of its approval as the first act under the new administration. These 5-20 bonds, that by the testimony of O. P. Morton had been sold on an average of sixty cents on the dollar, under the new impetus given them by this act, rose to a premium of over eighteen per cent., thereby wronging this land and enriching the men that demanded a new contract on these bonds.

With this violation of justice and this demand on the resources of the people over the claims that the government owed the bondholders of this country and Europe, we reach the conclusion that this act was unfriendly to the interest of the wealth-producing class of the United States and a bonus to the interest-gatherers of the world.

We will illustrate this Credit-strengthening Act by an illustration in agricultural life. Suppose that some farmer in a business transaction would give his obligation for the delivery of a thousand bushels of oats some time in the

future. The creditor of this farmer accepts the obligation on the contract that the thousand bushels of oats will be an equivalent for the debt. Time runs on, and this man comes to his debtor with the plea that in order that the said debtor may strengthen his credit he had better make a new contract and obligate himself to pay to him a thousand bushels of wheat instead of the said oats. The farmer hesitates to comply with this request, but finally, on the plea that it was only a grain deal, a new note is given, calling for the thousand bushels of wheat. Is it not evident under these circumstances, and with this plea of the creditor, the debtor would be committing an act of business folly that could find no support in the business world? A man who would thus throw aside his rights in trade would be regarded an incompetent agent to act his part in the business relations of life. And what is true in individual existence is equally true in the actions of nations.

Then this boasted act that was to strengthen the credit of the nation is false. It reached not to the wants of national existence but only to the selfish wants of the bondholder, and gave him that which honor and honesty condemned. It was a robbery of the interest of labor, because the men who had their interests advanced live off of the wealth that labor produces. It was a pledge to wrong-doing in the

future and told that men, regardless of the spirit and genius of our free political institutions, could rear their throne of power on the ruin of the sons of toil. It was an outrage against humanity, ignoring, as it did, a contract upon which men depended in the future for the business transactions of life. It was assuming a position that was false in every avenue of existence, namely: that a part is greater than the whole; and in this case the bondholder, who is but a small fraction compared with the great mass of humanity, must gain a position and consideration at a sacrifice to the multiplied thousands of human society. Standing on neutral grounds, where we are independent of, and uninfluenced by, all political parties, by all human devised organizations, we will launch the thunderbolt of condemnation against those systems and plans that work the ruin of humankind.

We come back to the broad base of our prelude and say we can not afford to be a friend to any human system or plan that is not a friend to my home to my country and to mankind. Standing at this shrine of reason and laboring for the rights of humanity, we hesitate not in declaring the legality of this position that must meet the approval of a God of Justice and coincide with the relations of immortality that unite the Creator and the creature to the eternal law of progress. As extensive as is the

range of God's wide empire, there you may find the principle involved in our prelude leading every order of truth-loving intelligence to higher positions of enjoyment and to unending fields of happiness. What will develop results of elevation in the mortal's rounds of an earthly existence will reach out over the universal field of a future range of action, giving the same results to the free agent found on this range of effort.

Then to commence a proper work of human elevation, we must be the friends of a system of action that reason sanctions, that truth recognizes, that a God of Justice approves.

If we have said anything in these Footsteps of Truth that will wound the feelings of the wrong-actor who would thwart the eternal law of progress, to that man we have no apology to offer. Independent of every object and inducement that can be brought to bear upon human society, in opposition to truth, we say in the language of a sacrificed hero who fell during this century upon the soil of Cuba: "We never turn our back to an enemy and kneel only to our God." With this sentiment and feeling, we offer our tribute to a needy humanity, asking no favors of the ill-disposed opulent son of Mammon, disregarding the friendship of all oppressors of our race and spurning the good will of every class that

wrecks the hopes of the world for a selfish motive.

Individuals, political parties, bigoted churches and circumscribed selfish nations, that would lay in ruin the hopes of an intelligent existence, that would sever the ties of a common kindred, that would ignore the Fatherhood of God and the brotherhood of man, we meet with determined opposition that knows no compromise, that knows no approval in any round of human action. International law places all nations on the common field of labor to gain a common good; the church organizations must diffuse a light that will illuminate the darkened pathways of time; the political parties need a respect for principles that will reach out over a field of effort where right can find protection; and the individual members of society must be a unit in the mass that will feel and act to relieve the woes of mankind.

With these objects to be secured we ask for the attention of the public mind, and entrust our Footsteps of Truth in that mighty upheaval that must soon revolutionize the surroundings of human society.

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